ABHISAMAYĀLAṂKĀRA WITH VṚTTI AND ĀLOKĀ

VOLUME I
ABHISAMAYA

VṚTTI BY ĀRYA VIMUKTIṢEṆA
ĀLOKĀ BY HARIBHADRA
ENGLISH TRANSLATION BY GARETH SPARHAM

Abhisamayālaṃkāra with Vṛtti and Ālokā

Vṛtti by Ārya Vimuktisena
Ālokā by Haribhadra

English Translation by Gareth Sparham

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Translator's Introduction

This is the third of four volumes of translations of Maitreya's *Ornament for the Clear Realizations* as explained in Ārya Vimuktisena's *Commentary* and Haribhadra's *Light*. The *Ornament* is a brief explanation of the *Perfection of Wisdom Sūtra in Twenty-five Thousand Lines*, and, according to Haribhadra, the version in *Eight Thousand Lines* as well.

Summary of the *Sūtra*

According to the *Ornament*, a Bodhisattva's practice (*prayoga*) of the Perfection of Wisdom is the topic from chapter 38 to chapter 54 of the *Large Sutra* (sections 297 to 404 of Conze's original), and from half way through chapter 9 to half way through chapter 20 of the *Eight Thousand* (sections 205 to 380 of Conze's original).

The section begins with a conversation consisting of 173 short exchanges between Subhūti and the Lord about the Perfection of Wisdom. "A perfection of what is not, O Lord, i.e., the perfection of wisdom," says Subhūti, to which the Lord replies, "Because space is not something that is." The exchange ends with Subhūti's statement, "It is a perfection of Buddhadharmas," to which the Lord replies, "On account of the full understanding of all dharmas in all their modes."

Śakra asks who listens to this Perfection of Wisdom that Subhūti and the Lord are describing, and Śāriputra says that those who are not upset when they hear the Perfection of Wisdom must have heard it before and have worshipped it. The Lord then sets forth the actual practice in its

profundity. Inspired, Śāriputra says Bodhisattvas engaged in the practice see signs, like town-seekers coming out of a jungle who start to see signs of a clearing as they reach the outskirts, like ocean-seekers who come upon treeless sand flats as they approach the ocean, and like withered leaves on trees that are the sign of new leaves in spring.

As in the earlier part of the *Sūtra*, the Lord sets forth the benefits of the practice of the Perfection of Wisdom and then lays out in detail the problems that hinder successful practice, ranging from an individual's intellectual shortcomings, unfounded prejudices, and deficient concern for others, up to a list of different dysfunctional guru-disciple relationships. These are the deeds of Māra. "Those people who will not wisely attend to this deep perfection of wisdom will be beset by Mara, they will have newly set out in the vehicle, they have planted no wholesome roots."[1] In the Knowledge of Paths section (covered in volume two of this series) the Lord explained that the Perfection of Wisdom is the origin of all goodness in the world, the origin even of the Tathāgatas and Bodhisattvas. Hence it is natural that something of such great value invites problems and dangers.

After repeating that "the perfection of wisdom is the genetrix of the Tathagatas and their instructress in the world," the Lord enters upon a long explanation of the marks of the Perfection of Wisdom. He sets forth its benefits that extend infinitely in the form of results appropriate to different beings, says the Tathāgata is marked by the absence of marks, and that without the altruism embodied in the Perfection of Wisdom, Bodhisattvas fall into nirvāṇa, like people who cannot find a log as support drowning in an ocean when their ships go down.

The Bodhisattva Saṅgha includes those who turn back from the Perfection of Wisdom to older tried patterns of behavior, and those whose interest continues even when those around are turning back. Śāriputra, for example, an archetypical admirer of established Buddhism, has an important role to play in the Perfection of Wisdom drama.

Subhūti, who is certain about the Perfection of Wisdom, has an even more central role. Both are Bodhisattvas, but if Bodhisattvas represented by Śāriputra might turn back, those like Subhūti are certain. Māra is continually trying to find ways to make Bodhisattvas turn back, to test the strength of their convictions.

Subhūti asks, "What, O Lord, are the attributes, tokens and signs of an irreversible Bodhisattva," and the Lord explains the inner and outer signs of Bodhisattvas who do not turn back: "He enters into Suchness without discrimination . . . He does not look down on what others have or have not done. He becomes one who seeks to speak well. Endowed with these attributes, tokens, and signs a Bodhisattva should be known as irreversible."

From amongst the irreversible Saṅgha members gathered to listen to the Lord a woman, Gaṅgādevā, bravely stands up and declares her readiness for enlightenment, even for the impossibly long career of a Bodhisattva working for the sake of infinite beings in infinite worlds. The Lord predicts that she will never turn back, that she is destined for enlightenment, and then describes the skillful means that makes that attainment possible.

As in earlier sections of the *Sūtra* the Lord sets forth in detail the doctrine of the emptiness of all dharmas, denying even to the suffering of myriads of beings any final reality. He says how during the course of a Bodhisattva's practice the signs of progress are indistinguishable in true reality: they are all *tathatā*—suchness. "Utmost, right and perfect enlightenment is the Suchness of all dharmas—the Suchness of form, etc. *to*; of Nirvana—that neither grows nor diminishes."

As in earlier sections he also sets forth the operation of the path on the covering level that is underpinned by the emptiness of all dharmas: "What do you think, Subhūti, in a burning oil lamp, is the wick burnt by the first incidence of the flame, or by the last incidence of the flame?" Through the force of dependent origination, Bodhisattvas on the path

reach the goal not "by means of the first production of the thought, nor independent of it; not by means of the last production of the thought, nor independent of it."

Finally the Lord describes the way Bodhisattvas purify their own Buddha-fields and employ skillful means for the sake of beings to be trained.

Summary of the *Ornament*

Ajita, at *Ornament* 1.3, says the Lord proclaims the *Perfection of Wisdom Sūtra* by way of eight subjects: "the knowledge of all aspects, knowledge of paths, and all-knowledge. Then there is the awakening to all aspects, when culmination is attained, serial, awakening in an instant, and the Dharma Body." The first three subjects are the objects of a Bodhisattva's practice, the next four (the practice of full awakening to all aspects, the practice when culmination is attained, the serial practice, and the practice of awakening in an instant) are the actual practice, and the last its result.

Ajita interprets the *Sūtra* as explaining the structure of practice. Bodhisattvas get a clear idea of the three knowledges, practice them with the four practices, and when the practice is complete reach the goal, the state of a Buddha. For example, athletes practice pole vaulting. They learn what a perfect vault consists of, including its height, the way it is done and so on; complete the preliminaries systematized as the entire course of training including diet, exercising and so on; and then, with a clear idea of what a perfect vault consists of, practice vaulting until able to do it perfectly. There is no difference between the practice and the result, except in terms of perfection.

Ornament 1.12-13 breaks down the practice of full awakening to all aspects into eleven topics: "aspects, trainings, qualities, faults, marks, aids to liberation and penetration, assembly of irreversible trainees, sameness

of existence and quietude, unsurpassed purification of Buddha-field, and skillful means."

The first topic is aspects. The word aspect (*ākāra*) has a number of different meanings. At an early stage of its history (as *ākṛti*) it is what a word articulates. Over time it comes to mean the content of a word (that may or may not be connected with an actual content in reality), and then a mediating mental image. In "knowledge of all aspects" (the distinctive knowledge of a Buddha) it is synonymous with dharmas.

The "aspect" that is the first topic here in chapter four is the particular form the Perfection of Wisdom takes as a practice. It is the form that the knowledge of impermanence ("A perfection of what is not, O Lord") that counteracts the mistaken apprehension of permanence, for example, takes. But it is not only that form of shared Buddhist knowledge, it is also a special Mahāyāna knowledge that knows the knowledge itself has no own-being or essential nature. Each of the different 173 aspects defining the three all-knowledges is in this form.

After discussing the aspects of the practice, Ajita then sets forth the actual practice itself as "a practice that prevents practice." He subdivides it into twenty practices of those who are dull or quick-witted. These describe the entire course from its start to finish. He introduces this explanation with a description of those who are suitable or unsuitable to practice the Perfection of Wisdom, and follows it with a brief mention of the long section in the *Sūtra* detailing its excellent qualities and the many problems it occasions.

Ajita then says, cryptically, "You should know the mark is what marks [the practice] (as well as what is marked—[its] own-being) and that it is of three sorts—knowledge, distinction, and action." He has in mind a target as an aim, and looking at it, in order to hit it. The practice, viewed from its ultimate nature, is the aim (he calls this the "own-being mark"), and the practice viewed from its covering level nature is knowledge (the "knowledge

mark"), with special features that distinguish it from Listener practices (the "distinction mark"), and its results—great benefit for the world that comes from the distinctive Mahāyāna altruism.

The own-being mark is the *tathatā* ("suchness") that all dharmas share, and knowing which, as its own nature, entitles the Tathāgata ("knower of *tathatā*") to that name. It combines the meaning of *śūnyatā* ("emptiness") that is the essential nature of dharmas (no essential nature at all), *dharmatā* ("true nature of dharmas") that same nature understood from the perspective of dependent origination, and *tattva* ("true reality") that nature as the final identity of each individual dharma, separately.

Ajita devotes much of the fourth chapter of the *Ornament* to identifying, by a word or short phrase, each passage in the *Sūtra* corresponding to the different marks. He identifies passages that he says teach the marks of a Bodhisattva's practice of all-knowledge, the knowledge of paths, and the knowledge of all aspects. The distinction marks are the sixteen aspects of the Bodhisattva's path of seeing. In older Buddhism the path of seeing describes a noble being's vision of the four noble truths. Here, with these distinguishing marks, it is the knowledge of paths that knows the emptiness of all dharmas, and the emptiness of this knowledge of paths in particular. It is forbearance in the face of reality devoid of absolute truth. The function marks highlight the distinctive Mahāyāna compassion that balances this forbearance. He lists them (*Ornament* 4.27-28) as "the benefit, happiness, protection, refuge, and resting place for people, [becoming] a final resort, island, "leader," effortless [teacher, one who teaches] the three vehicles without realizing the fruit [as something real], and, finally, the basis [as a Buddha]."

Bodhisattvas developing a practice of the Perfection of Wisdom pass through five stages. These are the five paths of accumulation, preparation, seeing, meditation, and no more learning. Ajita calls the first an aid to liberation. He

distinguishes it from the ordinary Buddhist path by its special Mahāyāna faith, vigor, recollection, meditative stabilization, and wisdom. The path of preparation is the four stages of the aids to knowledge that actually penetrates true reality. Ajita sets forth this, and the remaining paths in greater detail by listing in detail the marks of Bodhisattvas destined to enlightenment, who will never turn back, located at those different levels. The enlightenment of the quickest Bodhisattvas is predicted even while they are on the level that is only an aid to penetrating knowledge. The slowest are finally certain when they have reached the path of meditation. There are twenty signs for those on the paths of preparation, sixteen for those on the path of seeing, and nine for those on the path of meditation.

Explaining the practice of meditation, *Ornament* 4.52 says it "is continual reflection, weighing, and meditation," forms a continuum and passes through nine stages. Still, the suchness of the path of meditation is indivisible from the suchness of the goal, enlightenment. Ajita answers the argument that in that case it would not act like a path, by citing the example of the wick of an oil lamp that gets burned by the last instant through the power of dependent origination. He says that even though saṃsāra and nirvāṇa are ultimately the same Bodhisattvas counteract the stains in their minds by practicing on the nine levels. Finally, Bodhisattvas purify their Buddha-fields, and through skill in means—the unification of emptiness with compassionate method—reach the goal.

Summary of Ārya's Commentary

Ārya gives brief, but often creative, explanations for each of the lines in the *Sūtra* demonstrating how they teach each of the 173 aspects of a Bodhisattva's practice summarized in the first six stanzas of *Ornament* chapter four. He also expands on the brief statement he made at the very

beginning of his *Commentary* where he raised an objection: If the *Ornament*'s explanation of the Perfection of Wisdom is only through a compilation of "just aspects devoid of bases it would not say anything, because it would not get at any real thing." Citing Ajita's statement that an aspect is "a particular form of basis-knowledge," he says this basis-knowledge is not just a Listener's knowledge based on the four noble truths, but rather knowledge based on "all dharmas" as objective support. Ārya is referring to his explanation of *Ornament* 1.40 where he said dharmas locate utterly selfless Bodhisattvas along a sky-like track traced by their practice of the Perfection of Wisdom. These dharmas are not other than their ultimate, space-like nature. Ajita is "not open to the fault that aspects are devoid of bases" because the complex of purification dharmas that arise as dependent originations at different levels of the Bodhisattva's path *are* emptiness. Ārya, following Ajita, uses the word aspect to explain how the Perfection of Wisdom is knowledge. That knowledge has a content, that is a basis for talking about it as knowledge. This is nothing more than an ordinary use of language where people "know" something worth knowing. The subject known is the main thing, and defines the knowledge as knowledge, but from the practitioners perspective the knowledge is the only thing that matters.

Amongst the qualities of a Bodhisattva's "training" or practice of the Perfection of Wisdom (the third of the eleven topics) is the quality of "shaping (*nirūpaṇā*) regions" into areas where the Perfection of Wisdom is demonstrated even after the Buddha has passed into nirvāṇa. In the corresponding section of the *Sūtra* (*Large Sutra* 311-312) the Lord says, "This Perfection of Wisdom will, after the passing away of the Tathagata appear in the South; from there it will move to the East and from there to the North." Śāriputra then asks, "Will then this deep perfection of wisdom in the last time, in the last period, be widespread in the Northern direction?" The Lord says yes, "there will be in the North

many sons and daughters of good family who belong to the Bodhisattva-vehicle, but there will be few who, having heard this deep perfection of wisdom, will believe." This passage may describe actual places in India where the Perfection of Wisdom was worshipped in the early years of the doctrine. Ārya does not give much support for this opinion insofar as he says simply that the Lord "uses the words south, east, north and so on to remove the doubt of Dharma-preachers that the Buddha does not bring them to mind." He means that when there are strong traditions, it is hard for teachers of new doctrines to have the strength of their convictions and continue preaching things that make sense and are proper.

In his explanation of the fifth topic, Ārya says the first nine of the eleven function marks at *Ornament* 4.27-28 (providing all beings with benefit, happiness, protection, refuge, a resting place, a final resort, an island, and a leader) are referring to nirvāṇa, the result of the practice of all-knowledge. He says the tenth function mark is the result of the practice of the knowledge of all paths, because Bodhisattvas who practice the Perfection of Wisdom demonstrate the three vehicles to beings who then correctly go forth in them without attachment to their results. And he says the eleventh, "function of being a basis (*gati*)" is the result of the practice of the knowledge of all aspects. By basis he means that the Perfection of Wisdom is the origin of all that is wholesome, including even omniscience.

In its negative form *agati* ("a practice that is not a basis") it is the fourteenth own-being mark of the practice. The "own-being" is both the aim and ultimate reality of practice. In explaining this mark Ārya says, "the suchness of the skandhas, the suchness of the elements, sense-fields, dependent origination and so on, up to, the suchness of the perfection of giving and so on, up to, the suchness of the knowledge of all aspects and the suchness of the Tathāgata are not two or divided, and [the Bodhisattva] has obtained the name 'Tathāgata' from his understanding of that."

In the context of the ninth topic, irreversible Bodhisattvas, Ārya says about those located on the path of meditation, that their path has nine stages producing incalculable merit, but only on the covering level, because in emptiness the path cannot be divided at all. The nine stages are "outpourings from the compassion of the Tathāgata." It is not the case that later and later stages of the path of meditation do not produce greater and greater merit, even though they are all ultimately empty of an own-being, because the path of meditation and enlightenment both are marked by suchness. The cause of enlightenment (the counteracting side represented by the path of meditation) and what prevents enlightenment (the afflictions and obscurations to omniscience) are ultimately not there at all.

Ārya says the eight, deep, true dharmic natures (*Ornament* 4.58) are not other than the stages of the path of meditation that they locate. The first three depths of production, stopping, and suchness are the object of a Buddha's non-conceptual knowledge. The path of meditation is meditating on, or practicing that knowledge. The depth of the knowable is the suchness that is not other than that path. The depth of practice is "the deep perfection of wisdom based on coursing that does not course anywhere." The depth of non-duality is the path of meditation without "the perception of signs or no signs," and the last of the eight depths, the depth of skillful means is where Bodhisattvas do not "make any dharma into something existent or nonexistent," and where, "established in the knowledge of the emptiness of all dharmas" they are "skillful in protecting beings."

Ārya says that when Bodhisattvas have overcome the conceptualization of defilement and purification they know all dharmas are like dreams and no longer conceive of saṃsāra and nirvāṇa. He connects *Ornament* 4.60-61 with arguments that are raised against this position. The dream is a metaphor for saṃsāra, and waking day is a metaphor for non-conceptual knowledge of nirvāṇa. Since both are

equally empty of an own-being both are false. Restricting cause and effect to the covering truth level, he says when a Bodhisattva "wakes up" in enlightenment it is no more real than the path of meditation that causes it.

About the purity of the Buddha-field he says there are two, the purity of the "container world and world as inhabitants." He describes the *Large Sutra*'s pure land as free of hunger, degraded environments, violence, the laziness that precludes high meditative attainments, and all intellectual shortcomings. In this pure land even the words for the four castes are unknown, there is no sickness, and there are good qualities without measure.

About the last of the eleven topics explaining a Bodhisattva's practice, skill in means, following *Ornament* 4.62-63 he divides it into ten and says Bodhisattvas contemplate the emptiness of the thought of enlightenment while cultivating greater familiarity with the path.

Summary of Haribhadra's Commentary

In the context of his explanation of the four marks of a Bodhisattva's practice, the fourth of the eleven topics under which the *Ornament* explains practice, Hari addresses the problem of how a single act of knowledge can know the diversity of the world and its inhabitants.

Hari begins by saying that because the non-dual, all-knowing mind is illusory (does not partake of an absolute) it can have many aspects corresponding to the diversity of infinite worlds and their inhabitants. Were the knowledge not illusory it would lose its unity and be broken into absolutely different knowing parts, or else the world and the inhabitants that it knows would become absolutely unreal.

This illusory, non-dual, all-knowing mind is connected with the emptiness of all dharmas, the ultimate truth, just because, like the dharmas it knows, it too lacks any final, absolute, own-being that makes it what it is.

The crucial point in Hari's presentation is that the fundamental nature of knowledge that differentiates it from insentient matter—"the nature of consciousness [that] illuminate[s] the own-being of bases . . . [that] has a special, inconceivable capacity [to] illuminate the basis in its entirety"—is illusory. It is illusory as a result in the form of "covering level knowledge light in the nature of vast compassion and wisdom, like the knowledge certain people have of jewels and silver and so on, [that] arises when the force of familiarization is complete." Similarly, it is illusory as the Bodhisattva's path, i.e., practice of the Perfection of Wisdom. This is twofold: direct and representational knowledge. The former is "the continuum of mere illusion-like, non-dual consciousness unencumbered by conceptual thought and obligated [to look after the welfare of living beings] until the end of [suffering] existence." Powerful yogis who have meditated on the eight clear realizations attain it through the dharmic nature of dependent origination. The latter is the Bodhisattva's "initial consciousness" in harmony with direct non-conceptual knowledge that conceptually ascertains knowledge to be like an illusion.

To demonstrate that knowledge is illusory Hari follows a scheme laid down by Śāntarakṣita in his *Middle Way Ornament* (*Madhayamakālaṃkāra*). He analyses whether a basis (*vastu*) is one or many. By basis he means a point of departure in a meaningful endeavor, or a defilement or purification dharma that is a basic fact. Those who investigate bases properly are on the correct path to the goal.

First, he argues that an object basis has neither a material (atomic) nature nor mental form, and then he refutes that a subject basis has a mental form. Necessarily, given the structure of his analysis, he investigates Yogācāra's dependent phenomenon nature (*paratantra-svabhāva*). This is the basic stuff of the constituents of the world that arises not from external causes and conditions, but from the ripening of residual impressions carried by an absolute fundamental nature of mind that is indivisible from the ultimate (the

absence of subject object bifurcation). Hari argues against Yogācāra dependent phenomenon and in favor of a theory of dependent origination based on a lack of own-being (*svabhāva*) in the basic stuff of consciousness.

Having shown that objects and subjects cannot be one or many he infers they ultimately have no own-being at all. He then raises two objections: that the reasoning itself has logical flaws, and, even if it does not, that inference based on such reasoning is not a valid knowledge instrument for understanding final reality. In response to the first he demonstrates that the reason is a property of the logical subject, and that you can establish positive and negative concomitance on examples that are similar and dissimilar to the subject. He frames his response to the second as above, in terms of direct and representational knowledge.

Hari is categorized, along with Śāntarakṣita and his student Kamalaśīla, as a Yogācāra-Svātantrika-Madhyamaka because they arrive, in the course of their extended analyses, at a Yogācāra presentation of dependent phenomena. They appear to accept the view that the world and its inhabitants arise from residual impressions, not from external causes and conditions, even while arguing for a Middle Way theory of dependent origination.

Tibetan doxographers categorize Hari's views as according with Yogācāra False Aspectarians.[2] According to these doxographers Śāntarakṣita, Kamalaśīla, and Hari are Madhyamakas because they assert that all dharmas have no own-being; and are Svātantrikas because they use syllogisms that presuppose a greater level of superimposed reality than those who prefer Candrakīrti's unwelcome consequence (*prasaṅga*) model. Whereas Hari is said to be False Aspectarian, Śāntarakṣita and his student Kamalaśīla are said to be True Aspectarians. These Tibetan labels, that have as much to do with the later intellectual history of Tibetan Buddhism as they do with the actual views of these writers, are at the least an indication of the many strands of Mahāyāna thought woven together in Hari's *Light*.

Śāntarakṣita's influence is especially evident in this chapter. Still, it should not be exaggerated. Hari uses the *Middle Way Ornament* to address a particular problem—how a single act of knowledge can encompass diversity. Śāntarakṣita's is a wider presentation of a Mahāyāna theory of the two truths.

Hari has no interest in the relationship between individual souls and a pervading *brahman*. Still, the intellectual concerns of early strands of the Orthodox Vedānta tradition are evident in his work, even if the specific Orthodox writers who influenced Hari are yet to be identified. When reading the more difficult parts of this chapter it is not unhelpful to bring to mind the doctrine of *bhedābheda* ("diversity and unity"). This doctrine presents *brahman* (from root *bṛh* to expand) as the principle that informs a universe unfolding as transformations (*pariṇāma*) partaking of *brahman*. Also one should remember the later non-dualistic formulation of this doctrine that privileges the unity of *brahman* at the expense of unreal transformations, and asserts that the diversity of the world is not a real transformation of *brahman*, "but should instead be described as an illusory transformation (*vivarta*), [where] *brahman* only appears as it does because of the individual's ignorance of the unity of existence."[3]

In concluding his explanation of the eleven topics under which Ajita explains the full awakening practice Hari says, "the difference between the knowledge of all aspects and the full awakening to all aspects . . . is that the full awakening to all aspects is governed by the presentation of opposing and counteracting sides, unlike the knowledge of all aspects that is calm in its essential nature."

Notes

1. Summarizing *Large Sutra* 325.

2. "False aspect" renders *alīkākāra, rnam rdzun pa*. Hopkins 2003:416-17) cites Ngag dbang dpal ldan (on 'Jam dbyang bzhed a) as saying, "Appearances as gross objects to operative conciousness are the basis of debate by True Aspectarians and False spectarians. They disagree about" whether appearances as gross bjects exist or do not exist as they appear and whether they are or re not polluted by ignorance.

3. Richard King 1999:220.

Abbreviations

AAV	*Abhisamayālaṃkāra-vṛtti*. Page numbers for the first chapter follow Pensa 1967's edition. For the remaining chapters they follow my page numbering of AAV ms.
AAVart	*Abhisamayālaṃkāra-vārttika*.
AAV ms.	Nepal-German Ms. Preservation Project, Reel no. A37/9. Page numbers for the first chapter follow Pensa 1967's edition. Page numbers for the remaining chapters follow my edition.
AK	*Abhidharmakośa-kārikā*. Verse numbers follow the edition of Dwarikadas Shastri (*Abhidharmakośa and Bhāṣya of Ācārya Vasubandhu with Sphuṭārthā Commentary of Ācārya Yaśomitra*, Vārāṇasī: Bauddha Bharati, 1970).
AKBh	*Abhidharmakośa-bhāṣya*. Verse numbers follow the edition of Dwarikadas Shastri (see listing above).
Ārya	Ārya Vimuktisena.
Aṣṭa	*Aṣṭasāhasrikā Prajñāpāramitā*.
Commentary	English translation of the AAV.
Conze ms.	Unpublished manuscript of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*.
D	Sde dge Bka' 'gyur and Bstan 'gyur made available through the Tibetan Buddhist Resource Center (tbrc.org).
Eight Thousand	Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary* (Bolinas: Four Seasons Foundation, 1973).

Gn1	*'Phags pa shes rab kyi pha rol tu phyin pa 'bum gyi rgya cher 'grel.*
Gn2	*Ārya-śata-sāhasrikā-pañca-viṃśati-sāhasrikāṣṭādaśa-sāhasrikā-prajñā-pāramitā-bṛhaṭ-ṭīkā.*
Hari	Haribhadra.
Large Sutra	Edward Conze, *The Large Sutra on Perfect Wisdom* (Berkeley: University of Californi[a] Press, 1975). Page numbers (found at the top of each page of Conze's English translation) follow his unpublished manuscrip[t] of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*
Light	English translation of W.
MA	*Madhyamakālaṃkāra* D Sa53a1 ff.
MAV	*Madhyamakālaṃkāra-vṛtti* D Sa56b4 ff.
MAP	*Madhyamakālaṃkāra-pañjikā* D Sa84a1 ff.
MW	*A Sanskrit-English Dictionary* (Monier Monier-Williams).
Pañca	*Pañcaviṃśatisāhasrikā Prajñāpāramitā.*
Tib.	Tibetan.
TK	Tsong kha pa Blo bzang grags pa.
W	*Abhisamayālaṃkārālokā Prajñā-pāramitā-vyākhyā.* Page numbers follow the edition of U. Wogihara (*Abhisamayālaṃkārālokā Prajñā-pāramitā-vyākhyā. The Work of Haribhadra*, Tokyo: The Toyo Bunko, 1932-35; reprint ed., Tokyo: Sankibo Buddhist Book Store, 1973).

Abhisamayālaṃkāra-vṛtti

Commentary on the *Abhisamayālaṃkāra*

by Ārya Vimuktisena

Chapter Four
Full Awakening to All Aspects

[Maitreya] has explained all-knowledge. Now he has to explain full awakening to all aspects so he says,

> The aspects (*ākāra*) of the particular forms of basis-knowledge are the mark [of the aspects of a Bodhisattva's practice]. [*Ornament* 4.1ab]

There [at *Large Sutra* 297] a particular form of basis-knowledge—a knowledge that has bases for objective support—is what counteracts, in its true nature, an opposing side, as does impermanence the belief in permanence and so on.

What counteracts [the opposing side] is systematized in the three all-knowledges, so he says,

> They assert that they are just three because all-knowledge is of three types. [*Ornament* 4.1cd]

He means the aspects.

In the context of the three all-knowledges, in the context of all-knowledge, governed by the four noble truths, he teaches as many aspects as there are for each truth saying,

> From the non-existing aspect up to the unwavering aspect, [the Lord] recollects four for each [of the first three] truths and fifteen for the path. [*Ornament* 4.2]

About the four aspects of the truth of suffering [impermanent, suffering, empty, and selfless, at *Large Sutra* 297] Subhūti says, **A perfection of what is not, O Lord, i.e. the**

perfection of wisdom, and the Lord says, **Because space is not something that is**. This is [about the first aspect][4] based on [the axiom], "Something not truly real (*asat*) is also something impermanent." [About the second aspect Subhūti says], **A perfection of sameness is this**, [and the Lord replies], **because all dharmas are equally uncomprehended**, based on the fact that something not produced is something without an own-being. [About the third aspect Subhūti says], **This is an isolated perfection**, [and the Lord replies], **on account of absolute emptiness**, taking the absence of own-being as emptiness. [And about the fourth] aspect, selfless[ness, they say, **This is a perfection that] cannot be crushed** [or crowded in on], **because [all dharmas] cannot be apprehended**. This is the selfless aspect because it is not shared with those of other faiths (*tīrthika*) [who assert self].

About the truth of origin aspects [cause, origination, producer, and condition], the **trackless** (*apada*) aspect [where Subhūti says, **this is a trackless perfection]**, is **because**, [as the Lord says], **both mind** (*nāman*) **and body are absent**. It is cause (*hetu*) in the sense that it is the basis (*ādhāna*) of production [or movement] (*prasava*); hence it is called the location [or foot] (*pada*). There "mind" is the four formless skandhas and "body" is the form skandha. (It is the cause of both of those is the idea) They say the **space** aspect is **because breathing in and breathing out cannot be apprehended**. It is the origination aspect because greed and so on that are the origin [of suffering] constitute the sign for the space-like true nature of dharmas, because, like breathing in and out, they are not together at earlier and later instants, and are swallowed up in the cessation of the present moment. They say the **incommunicable** aspect is **because thought applied and thought discursive cannot be apprehended**. It is the producer aspect, because thought applied and thought discursive cause (*nimitta*) the production of action. They say the **nameless** aspect is **because the feeling** skandha and so on **cannot be apprehended**. It is the condi-

tion aspect because relishing feeling is the primary condition for another [suffering] existence.

About the truth of cessation aspects [stopping, peace, sublime, definite escape], the **not going away** aspect [where Subhūti says, **this is a perfection that does not go away**] is **because**, [as the Lord says], **all dharmas do not go away**. It is the stopping aspect because it is witnessed with a body [when all thought has ceased], not reached by going, and because "something that has stopped has not gone anywhere." They say the **not partaking** [or not being ravished] (*asaṃhārya*) aspect[5] is **because no dharma can be seized**. It is the peace aspect, in the sense that to partake is to take the essence of the object as something that can be seized.[6] They say the **inexhaustible** aspect is **because all dharmas are extinguished in absolute extinction**. It is the sublime aspect given that all dharmas are unconnected with an absolute extinction that is their final nature.[7] They say the **non-genesis** aspect is **because [dharmas] are not produced or stopped**. It is the definite escape aspect based on the fact that dharmas do not exist as they are imagined, so what is produced or stopped?

Four true path aspects [path, correct method, practice, and the aspect that brings a definite escape] counteract cankerous obscuration. The rest [of the fifteen aspects] counteract knowledge obscuration. As for the former, the **without an agent** aspect **because**, [as the Lord says], **no agent can be apprehended**, is the path aspect, because [the Perfection of Wisdom] is without an agent and therefore counteracts [the conceptualization of] an agent as a grasped object. The **noncognizer** aspect is **because no cognizer can be apprehended**. It is the correct method aspect—correct method (*nyāya*) in the sense of knowledge that is a realization with nothing left out (*niḥśeṣata āyaḥ*)—because the path counteracts the conceptualization of a knower. The **not passing on** aspect is **because disease and rebirth cannot be apprehended**. It is the practice aspect—based on "practice (*pratipat*) is what goes on, [i.e., knows] (*padanam*) each

(*prati prati*)"—because the path counteracts grasping at rejection and appropriation of deficient and special status.[8] The **not disciplining** (*vinaya*) aspect is **because all dharmas in their essential original nature do not need any discipline.** It is the aspect that brings a definite escape (*nairyānika*) based on the emptiness of an essential nature of all dharmas that does remove (*vinaya*) cankers and go forth (*niryā*) [to nirvāṇa].

The path that counteracts knowledge obscuration is subdivided into the path of meditation with outflows, and the path of seeing without outflows. About the five that are path of meditation aspects, [Subhūti and the Lord] say there is the **dream** aspect **because one cannot apprehend one who sees the dream, echo** aspect **because one cannot apprehend the one who makes the noise, reflected image** aspect **because both the thing reflected and the reflection of it cannot be apprehended, mirage** aspect **because no mass of water can be apprehended**, and **illusion** aspect **because its sign cannot be apprehended.** The dream and so on work as metaphors (*pratibimba*) for the five stages of the path of meditation with outflows where all dharmas are without an own-being, are not produced, do not cease, are calm from the beginning, and are in their essential nature in nirvāṇa, respectively.

The path of seeing that counteracts knowledge obscuration has six subdivisions that eliminate conceptualization. What are these six? [Subhūti and the Lord] say the **free from defilement** aspect eliminates the conceptualization of the thoroughly afflicted **because the own-being of the defilements cannot be apprehended**; the **no purification** aspect eliminates the conceptualization of purification **because no absence of affliction can be apprehended**; the **spotlessness** aspect eliminates the conceptualization of a residual impression left by cankers **because space cannot be apprehended**; the **without impediment** (*prapañca*) aspect (impediment is marked by the discrimination of form and so on) is **because it uproots all impediments**; the aspect that

has **no mental attitudes** (*mananā*) that eliminates conceit (*mananā*) marked by relishing personal realization, is **because it uproots all conceit**; and the **unshakable** [or unmoving] aspect that eliminates the conceptualization of decrease is **because of the stability of the Realm of Dharma**.

[Maitreya] has explained the all-knowledge aspects. Now he has to explain the aspects of the knowledge of paths. There [in the *Large Sutra*] note that the order of the truths corresponds to how they unfold in reality (*artha*). What reality? Based on the defilement and purification sides, the truths of origination and path are causes, and the truths of suffering and cessation are results, respectively, so he says,

> They proclaim eight, seven, five, and sixteen [aspects] for cause, path, suffering, and cessation, respectively. [*Ornament* 4.3]

He is still talking about "aspects." There, [of the four aspects of the truth of origin], cause is desire-to-do (*chanda*), greed (*rāga*), and [thirst that] delights [in experience][9] connected with rebirth. About the aspect that counteracts desire-to-do, they say the **turned away from greed** aspect is **because dispassion cannot be apprehended**, based on the centrality of greed when desire-to-do (intending the state when you want to do something) is present. They are pointing out that without the one there is not the other. About the aspect that counteracts greed, they say the aspect that **takes its stand nowhere** is **because all dharmas are not discriminated**, based on the centrality of desire-to-do (the cause of direct movement towards something) when greed is present. They have in mind the state free from attachment to all dharmas. They are pointing out that without the one there is not the other because they necessarily require each other because they are concordant [mental factors] (*saṃprayogitva*). About the aspect that counteracts thirst they say the **calm** aspect is **because the nonfalseness of all dharmas is not fully**

understood, based on thirst being the main thing that prevents calm.

Origination is subdivided into three: origination from greed, hatred, and delusion. About what counteracts them they say the **free from greed** aspect is **because greed cannot be apprehended**; the **free from hate** aspect is **because of the unreality of hate**; and the **free from delusion** aspect is **because all the darkness of ignorance has been dispelled**.

Production is [false] imagination because greed and so on are born from it. About what counteracts it they say the **undefiled** aspect is **because imagination is something that is not**.

Condition is the view of the true body (*sat-kāya-dṛṣṭi*) that settles down on beings [as real] because that is the condition for every disappointment. About what counteracts it they say the **no living being is found** aspect is **because no being can be apprehended**.

So, from the "turned away from greed" aspect up to "no living being is found" aspect they say there are eight aspects based on the truth of origination: three causes (desire-to-do, greed, and [craving] that delights [in experience]), three originations (greed, hatred, and delusion), one production ([false] imagination) and one condition (settling down on beings [as real]), respectively.

About the seven true path aspects, they say the **unlimited** aspect is **because all dharmas do not rise up**. [Of the four aspects of the truth of the path] this is the path aspect because, as what delivers the realm of nirvāṇa (*nivṛtti-pakṣa*) [where suffering dharmas no longer arise], it gives space (*avakāśa*) to limitless beings. Still, it only gives them space if they forsake both extremes (*anta*) of saṃsāra and nirvāṇa, so they say the **not following after the duality of opposites** aspect is **because of absolute** (*atyanta*) **nonapprehending** of saṃsāra and nirvāṇa.

About correct method they say the **undifferentiated** aspect is **because all dharmas are undifferentiated**. As for not being different, they go on to say the **untarnished** aspect

is **because it has transcended** the understanding **of Disciples** and so on; otherwise, it would be differentiated, because it would be only a partial [understanding] and hence it would not be correct method (*nyāya*)—in the sense of a realization with nothing left out (*niḥśeṣata āyaḥ*).

About practice they say the **nondiscriminating** (*avikalpa*) aspect is **because of the nonapprehension of discrimination**. Given that [the Perfection of Wisdom] does not mentally construct (*vikalpa*) activity, this is based on practice (*pratipat*) that goes on, [i.e., knows] (*padanam*) what is gone on (*pratipadya*)—the object realized. Why does it not mentally construct activity? Emphasizing the fact that it does not mentally construct deficiency and completion where profit is rejected or gained, they say the **immeasurable** aspect is **because the measure of all dharmas cannot be apprehended**.

About [the path] that brings a definite escape (*nairyānika*) they say the **unattached** aspect is **because all dharmas are in their own-being the same as space**, based on the fact that the unattached true nature of dharmas goes forth (*niryāṇa*) like space, wherever realization occurs.

So, they explain seven aspects from the "unlimited" aspect up to the "unattached" aspect based on the true path: the path that gives beings a space, and how it gives a space (two), correct method and why it is correct method (two), practice and why it is practice (two), and [the path that brings a definite escape that] goes forth (one), respectively.

About the five truth of suffering aspects, they say the **impermanent** aspect is **because no dharma is ever destroyed**, because composite phenomena cannot be real things if they have been essentially destroyed; the **ill** [or "suffering"] aspect **because** [the Perfection of Wisdom] **does not strive for** (*adhyavasāna*) **any dharma**, because there is no causal sign in those [dharmas] that can be mistaken for pleasure; the **empty** aspect **because it gives forth no fruit**,[10] in the sense that there is not even the hint of a smell connected with a controller self; and the **not-self** aspect **because**

there is no settling down in all dharmas because they are themselves selfless. Still, about the fact that they are selfless they say the **markless** aspect is **because all dharmas are signless**, emphasizing (*puro-dhāya*) the fact that they are marked by cessation. Thus they say what those four aspects of impermanence and so on are, and what their essential nature is, and thus explain five aspects based on the truth of suffering.

[Maitreya] has to explain the sixteen cessation aspects. There [in the *Large Sutra*] cessation is subdivided into five. [First], the cessation of bases has three parts based on a subject basis and so on. They say the **emptiness of subject** aspect is **because inward dharmas cannot be apprehended**; the **emptiness of the object** aspect is **because outward dharmas cannot be apprehended**; and the **emptiness of both subject and object** aspect is **because both inward and outward dharmas cannot be apprehended**.

[Second], the cessation of nominally existing things (*prajñāpti*) counteracts eight sorts of settling. It has eight parts. About the cessation of settling down on emptiness they say the **emptiness** aspect is **because emptiness cannot be apprehended**, based on the idea that emptiness counteracts false views; about the cessation of settling down on the fabrication of the container world they say the **great emptiness** aspect is **because it [great emptiness] cannot be apprehended**, because a fabrication is not a [real] basis; about the cessation of settling down on ultimate reality they say the **emptiness of ultimate reality** aspect is because of the same reason, [i.e., because it cannot be apprehended] because ultimately the antidote thoroughly establishes nothing. About the cessation of settling down on the conditioned they say that the **conditioned emptiness** aspect is because of the same reason, because the conditioned depends on its opposite [the unconditioned]; about the cessation of settling down on the unconditioned they say that the **unconditioned emptiness** aspect is because of the same reason, because the unconditioned depends on its opposite; about the

cessation of settling down on annihilation and permanence they say that the **infinite emptiness** aspect is because of the same reason, because there is no causal sign to delineate [prior and later] ends to beings who, in the true nature of dharmas, are of one taste. About the cessation of settling down on saṃsāra, like [settling on] a beginning and end, they say the **emptiness of before and after** aspect is because of the same reason, because, like a beginning and end, a middle is also in its essential nature knitted together in the true nature of dharmas. [The last is] the **nonrepudiation** aspect. Non-repudiation is marked by not giving up the [dharmas] in the wings of enlightenment that are the many factors operating in realization. About the cessation of settling on them they say it is because of the same reason, because, like a boat [when you get to the other side], you have to give them up.

[Third] about the cessation of an agent they say the **emptiness of essential nature** (*prakṛti*) aspect is **because neither conditioned** (*saṃskṛta*) **nor unconditioned** (*asaṃskṛta*) **dharmas can be apprehended**, because the essential nature is not made up (*akṛtā*) by noble beings [in meditation].

[Fourth], the cessation of a mistaken object has three parts. About the cessation of a mistaken nominally existing thing they say the **emptiness of all dharmas** aspect is **because dharmas cannot be apprehended**, because all dharmas are just mistakes. About the cessation of a mistaken sign they say the **emptiness of own-marks** aspect is **because by its own-marks it is perfectly isolated**, because form is isolated from being "easily breakable, seeable" that marks it, because it is an aggregation. And about the cessation of time they say the **unascertainable emptiness** aspect is **because in the three periods of time the three periods of time cannot be apprehended**, given that this "time" is a word for the beginning of a conditioned phenomenon.[11]

The fifth, the cessation of own-being, is the **emptiness of the nonexistence of own-being** aspect **because, Subhuti,**

the emptiness of the nonexistence of own-being cannot be apprehended. This is because existence, nonexistence, own-being, and other-being are absolutely not the final outcome.

Thus they explain sixteen aspects based on the truth of cessation. These are what the cessation is (the [emptiness of] bases—subjects and so on), why it is peace (because the eight sorts of settling down on things have been stilled), why it is sublime (it is in its essential nature), why it is a definite escape (because it has broken free from the three sorts of mistake), and what a definite escape is (the nonexistence of own-being). Thus based on the four—cessation, peace, sublime, and definite escape aspects—there are three, eight, one, and three and one aspect, respectively.

He has explained the knowledge of paths. Now he has to explain the aspects of the knowledge of all aspects. There [in the *Large Sutra*], based on all noble persons, they are systematized as the aspects of threefold all-knowledge. Thus [Maitreya] says,

> Beginning with close mindfulness and ending with the aspects of Buddhahood, they assert thirty-seven, thirty-four, and thirty-nine of these [aspects] for Trainees, Bodhisattvas, and Buddhas, respectively.

Why?

> Because these are in accord with the divisions of the true path into the three kinds of all-knowledge. [*Ornament* 4.4-6]

So there [in the *Large Sutra*] this [systematization] is in accord with the true path. The three paths are the path to all-knowledge, the path to the knowledge of paths, and the path to the knowledge of all aspects.

There the path to all-knowledge has seven parts [that together make up the thirty-seven dharmas in the wings of enlightenment. First, the four] applications of mindfulness are the path that makes an investigation of the body basis

and so on. About them [Subhūti and the Lord] say the **applications of mindfulness** aspects are **on account of the nonapprehension of body, feelings, thought, and dharmas.** [Second, the four] right efforts (*prahāṇa*) are the path of resolve (*vyāvasāyika*). About them they say the **right effort** aspects—because when the bases have been investigated it initiates vigorous effort to remove (*prahāṇa-vīrya*) obscuration—are **on account of the nonapprehension of wholesome and unwholesome dharmas.** [Third, the four] feet of psychic power are the path that is the groundwork of meditative stabilization. About them they say the **bases of psychic power** aspects (so called because desire-to-do and so on make [the minds] of who have cleaned obscuration ready [for meditative stabilization]) are **on account of the nonapprehension of desire-to-do, vigor, thought and exploration.** [Fourth, the five] faculties are the path of preparation for clear realization. About them they say the **faculty** aspects are **on account of the nonapprehension of faith, etc.** They are so called because, [just as an eye faculty catalyzes sight], this preparatory warmed and peaked [aid to penetrating knowledge] governs the arising of the noble path in those who have laid the groundwork for meditative stabilization. [Fifth, the five] powers are the path that connects with clear realization. About them they say the **power** aspects are because of the same reason, [i.e., on account of the nonapprehension of faith and so on]. They are so called because this preparatory forbearance and highest ordinary dharma [aid to penetrating knowledge] is not suppressed by the lack of faith and so on that is the opposing side in order that those who have reached the state of governance will immediately afterwards realize the truths. [Sixth, the seven] limbs of enlightenment are the clear realization path. They say the **limbs of enlightenment** aspects are because of the same reason, [i.e., because they are not apprehended. With them Bodhisattvas] awaken in themselves (*pratyātmam*) to the truly real.[12] [Seventh], the purity eightfold noble path is the path that brings a definite escape. The **path** aspects,

[where Subhūti says, **It is a perfection of the path**] are, [as the Lord says], **on account of the nonapprehension of the eight-fold noble path, Subhuti**. It [brings definite escape] because it goes forth (*niryāṇa*) to the purity of the cankers that meditation has to destroy.

Thus they explain thirty-seven aspects governed by the path to all-knowledge based on the path that makes an investigation of bases (four aspects), path of resolve (four), path that is the groundwork of meditative stabilization (four), path of preparation for clear realization (five), path that connects with clear realization (four), clear realization path (seven), and path that brings a definite escape into purity (eight), respectively.

There the path to the knowledge of paths has six parts. [First], the antidote path has three parts. About emptiness that counteracts mistaken views [Subhūti and the Lord] say the **emptiness** aspect is **because no mistaken views are apprehended**. About signlessless (*ānimitta*) that counteracts academic speculation (*vitarka*) that is the causal sign (*nimitta*) for [mistaken] views they say the **signless** aspect is **because no discoursings** (*vitarka*) **are apprehended**. About wishlessness that counteracts the wish to be anywhere in the three realms they say the **wishless** aspect is **because no wishes are apprehended**. There, [of the sixteen aspects of the four noble truths], the empty and the selfless aspects are the emptiness door to deliverance; the impermanence and suffering aspects and the four truth of origination aspects are the wishless door to deliverance; and the [remaining eight] cessation and path aspects are the signless door to deliverance because cessation is signlessness and the path is the means whereby signs that cause conceptualization are excluded. The statement [in the *Treasury of Knowledge*][13] that, "the signlessness [samādhi] operates with [the four truth of cessation] calm aspects," does not contradict this, because it is based on the Listener's path riddled through with basis-signs.

[Second] the mental creation (*nirmāṇa*) path has two parts. [First, adepts] who have not suppressed the percep-

tion (*saṃjñā*) of form resort privately (*pratyātmam*) to a concentration or formless absorption and focus on the perception of form whereby [the sūtra] says,[14] "those with perception see forms" with beautiful and ugly shapes. Similarly, [adepts] who have suppressed the discrimination of form privately focus on the discrimination of form outside, whereby [the sūtra] says, "those without perception of form inside see form outside." You should know that these two deliverances (*vimokṣa*) counteract obscuration to mental creation, [i.e., they enable a Bodhisattva to manifest different forms].

[Second], there are two mental creation defiled states: when they are swayed towards a pleasant form that is a mental creation and when they are repulsed by an unpleasant form that is a mental creation. [The sūtra] says about what counteracts them, "having focused on the pleasant [form] deliverance with their bodies they dwell in perfect accomplishment." Thus those who resort to the perception that pleasant and unpleasant forms are contingent on each other, and follow one from the other, attain the perception that each has the same taste as the other, whereby they get control over what they want to believe about form.

[Third], the path that dwells at ease in this life has two parts: the path of "the four formless absorptions" that dwells in conformity with liberation, and the path of "the cessation of perceptions and feelings" that dwells in peace.

Thus three, [i.e., two that enable Bodhisattvas to manifest different forms, and one that controls their attitude towards them] are based on mental creation for the sake of others, and five, [i.e., the four formless absorptions and the cessation absorption] are based on dwelling at ease in this life for one's own sake in order to help others. Thus there are eight. Therefore, [with these in mind, Subhūti and the Lord] say the **eight deliverance** aspects are **because they cannot be apprehended**.

[Fourth], the nine successive absorptions are the extraordinary path. About them they say the **nine successive**

absorptions aspects are because of the same reason, [i.e., because they are not apprehended], because they obtain cessation absorption on the extraordinary path.

[Fifth], the uninterrupted path based on the four truths is the path of effort. About it they say the **four truths** aspects are **because origination and cessation cannot be apprehended.** "Origination" is cankers that are the origination [of suffering] here; "cessation" is separation from them.

[Sixth], the ten perfections are the path to Buddhahood. It is from where **Subhuti** says, **It is a perfection of patience**, up to where the **Lord** says, **It is a perfection of cognition, because stinginess** and so on, the ten opposing sides, **cannot be apprehended**, based on the fact that later, when the perfections are complete, those opposing sides do not operate.

Thus they explain thirty-four aspects governed by the path to the knowledge of paths based on the antidote path (three aspects), mental creation path (three), path that dwells at ease in this life (five), extraordinary path (nine), effort path (four), and Buddha path (ten), respectively.

There [in the *Large Sutra*] the path to the knowledge of all aspects is unsurpassed and is therefore just one alone, [i.e., the state of perfect enlightenment includes within itself, as a single aspect, the entire ultimate truth, and all reality for the benefit of trainees]. Still, [Maitreya] has to explain the different powers, self-confidences, and so on that are the uniquely different aspects that mark this special path. They say the **ten powers** aspects are **on account of the nonapprehension of all dharmas**, because at that stage the dharma aspects are their true nature.[15] They say the **self-confidence** aspects are **on account of uncowedness** in the knowledge of paths because it is a direct [clairvoyant] knowledge of all paths. They say the **analytical knowledges** aspects are **because the cognition which reaches everywhere is unattached and unobstructed**. By "unattached" it means it does not relish the realization of discourse, mark of Dharma, language of a people, and subdivision of Dharma

that are the object known by the analytic knowledges [of ready speech, meaning, languages, and dharmas]. By "unobstructed" it means it eliminates knowledge obscuration.

They say the **special Buddhadharmas** aspects are **on account of the complete transcending of the dharmas of all Disciples and Pratyekabuddhas**. Based on the fact that wherever there is one of the special dharmas it transcends each opposite side dharma a sūtra says,[16]

> [1] There are times when an Arhat monk with outflows all dried up goes to town to beg food and meets up with a savage elephant, a savage horse, a savage cow, or a savage dog. He tramps (*mṛd*) through a thicket, or tight spot, or thorn bush, or place that is haunted (*ḍākam*). He steps on a black snake with his feet, or enters that sort of apartment that a group of ladies has enticed him into in an improper fashion, or, finding himself in a jungle or on a deserted road, he goes the wrong way and meets up with thieves or robbers, or with lions or tigers, or with adulterers. A Tathāgata never trips up in these ways that an Arhat does. [2] Again, there are times an Arhat wanders in the deep forest and wanders from the path. He shouts out to a deserted building, makes a ruckus there, makes a big racket, or, because of a bad habit, laughs a great, horrible hee-haw and makes a show of gnashing his teeth. A Tathāgata never makes noises in these ways that an Arhat does. [3] A Tathāgata is never robbed of mindfulness because his thoughts are not afflicted when he acts, and he is mindful when he speaks. [4] An Arhat thinks only negative thoughts about the appropriated [skandhas] (*upadhi*), and thinks that nirvāṇa that is not appropriated is peace. A Tathāgata dwells in ultimate equanimity because he does not discriminate a difference between the appropriated [skandhas] and nirvāṇa. [5] Again, an Arhat is collected in meditative absorption but uncollected when he emerges, but a Tathāgata's thoughts are never uncollected in any situation. [6] Again, an Arhat is inconsiderately dispassionate when it comes to the needs of others, but a Tathāgata is not

inconsiderately dispassionate in that way. [7-12] Again, because an Arhat has not purified knowledge obscuration he is deficient in attainments and hence deficient in desire-to-do, vigor, recollection, meditative stabilization, wisdom, and deliverance, but a Tathāgata is not deficient in these six things. [13-15] Again, there are times an Arhat engages in wholesome, and there are times he engages in neutral physical, verbal, or mental action, but the Tathāgata's action is never neutral because knowledge precedes and informs all three actions. Knowledge precedes [those actions] because knowledge motivates, and knowledge informs [them] because knowledge operates together with them. [16-18] Again, an Arhat does not have the effortless realization of bases in the three periods of time that sees with knowledge free from attachment, and does not have the total realization that sees with knowledge free from obstruction, but a Tathāgata has a spontaneous, total realization of objects of knowledge in the three periods of time. Hence [the Tathāgata] has these eighteen special [or unentangled] Buddhadharmas.

The **suchness**[17] aspect [where Subhūti says, **this is a perfection of the Tathagata**], is, [as the Lord says], **on account of the suchness that is taught by all Buddhas** because all that the Buddha teaches about the marks [of dharmas] is unmistaken.

They say the **self-existent** aspect is **on account of its sovereignty over all dharmas** because the realization of them is not contingent on other conditions.

And the Buddhahood aspect where Subhūti says, **It is a perfection of Buddha**, is, as the Lord says, **because of the full awakening to all aspects of dharmas** because Buddhahood is the full awakening to them.

Based on this they explain thirty-nine aspects governed by the path to the knowledge of all aspects: the ten [power], four [self-confidence], four [analytic knowledge], and eighteen [unentangled] aspects that are different

aspects; the suchness that is their own-being (one aspect), the self-existent [state of Buddhahood] that controls all these dharmas (one aspect), and Buddhahood for the sake of which [Bodhisattvas practice] fully awakening to all aspects of all dharmas (one aspect), respectively.

This gives a total of one hundred and seven-three aspects.

[The *Treasury of Knowledge*] says,[18] "there are no stainless aspects other than the sixteen [aspects of the four noble truths, impermanence and so on]." That does not contradict this because it intends aspects that counteract afflictive obscuration.

[Question]: What is this dharma called an "aspect?" [Response] Has he not explained its mark right at the start [at *Ornament* 4.1] where he said, "A particular form of basis-knowledge," is the mark [of an aspect of a Bodhisattva's practice]; and has he not already set forth the array of bases that is the objective support [at *Ornament* 1.40] where he said, "The objective support is all dharmas. They are, furthermore, wholesome, etc., those called ordinary realization" and so on? So he is not open to the fault that the aspects are devoid of bases.

There Listener and Bodhisattva all-knowledge aspects are without, and with outflows, respectively; knowledge of paths aspects are nominally (*pāryāyika*) with outflows because Bodhisattvas do not absolutely eliminate cankers; and knowledge of all aspects aspects are exclusively without outflows because a perfect Buddha has total knowledge of all dharmas.

[Maitreya] has explained aspects. Now he has to explain practice. There, first of all, he discusses the practitioner that underpins practice. Then he discusses it. There, [in the *Large Sutra*], the practitioner has four [qualities]. What are they? He says,

Those who have **fulfilled their duties** under the Buddhas, planted wholesome roots under them, and had spiritual

> friends as master are vessels for listening to this [Perfection of Wisdom]. [*Ornament* 4.7]

As Śakra says, those who are vessels for listening to the Perfection of Wisdom have fulfilled their duties under the Victors, **planted wholesome roots** under the Tathāgatas, and been taken in hand **by good spiritual friends.**

About taking up, bearing in mind, preaching, studying, and wisely attending to this [Perfection of Wisdom], and not trembling and so on [when they hear it, all of which] underpin practice, [Maitreya] says,

> The good, [i.e., Śakra and Śāriputra] assert that those who have honored the Buddhas, questioned, and who have practiced giving, morality, and so on are vessels for taking up, bearing in mind, and so on this [Perfection of Wisdom]. [*Ornament* 4.8]

This is where they say that those who have **honored many** Buddhas, **questioned** [the Buddhas and so on], and **practiced the six perfections** are vessels for taking up and so on this [Perfection of Wisdom], and that, because of the opposite to the aforementioned causes, they **do not believe** in, and **reject** this [Perfection of Wisdom. Śakra] says, **Deep, Ven. Śāriputra, is the perfection of wisdom** about its profundity being the reason they do not believe [in the Perfection of Wisdom], to teach that the fault is the wrong doing that causes beings to reject it. To launch his demonstration of practice, [the Lord] teaches that [Bodhisattvas] who **want to transcend all-knowledge, want to stand in the knowledge of paths**, and **want to produce the knowledge of all modes** should fully **make endeavors about this [perfection of wisdom]** because the knowledge of all aspects and the Perfection of Wisdom **come forth from**, and are **brought about by**, each other. There the knowledge of all aspects "comes forth from" the Perfection of Wisdom because

through it, it becomes the consummate [knowledge] (*abhinirhātṛ*); and the Perfection of Wisdom is "brought about by" the knowledge of all aspects because through it, it is revealed as its cause. That is why he says of both, "come forth and brought about." He says, **listen and attend well** to prevent the fault of someone listening getting distracted, and the fault when wisdom is guilty of over-reifying the present moment (*sākṣāc-chanda-doṣa*).

Again, practice is subdivided into twenty.

> Because it does not insist on form and so on, prevents the practice of them, and, because those [form and so on] and suchness are deep, hard to fathom, and immeasurable, this [practice] is a realization that is painful and slow, is when [Bodhisattvas] are predicted, are irreversible, go forth to, have no impediment to, are near to, and quickly reach awakening. It does not grow or decrease [as a practice of] other's welfare, does not view dharma and non-dharma, does not see an unthinkable form and so on, does not conceive of form and so on, their signs, or their essential identity (*bhāva*), bestows the jewel of the fruits, is pure, and has a limit. [*Ornament* 4.9-11]

He means practice. There [in the *Large Sutra*], practice that does not settle down in form and so on is where [the Lord] prohibits settling, and permits [Bodhisattvas] to make that their endeavor, saying, [**a Bodhisattva who courses in perfect wisdom] does not stand in form, etc. and in consequence makes no endeavor about form, etc.**, up to, the **special [Buddhadharmas]. And why? Because he does not apprehend that form.**

Non-application practice is where he permits them to make endeavors, saying, **[the Bodhisattva] does not apply himself to form; it is thus that he makes endeavors about form**, and so on, up to, **the knowledge of all aspects. And why? Because he does not apprehend form where it begins** and so on.

Deep practice is where, [in response to Śāriputra's statement that the Perfection of Wisdom is deep, the Lord] says, referring to all-knowledge, that the Perfection of Wisdom is deep because of **the depth of the Suchness of form** and so on, i.e., because [suchness] cannot be apprehended as firm ground (*pratiṣṭhāna*). Practice that is hard to fathom is where he says, referring to the knowledge of paths, that this [Perfection of Wisdom] is hard to fathom because **form** and so on are **hard to fathom**, i.e., are naturally without turbidity. Immeasurable practice is where he says, referring to the knowledge of all aspects, that **form** and so on are **immeasurable**, i.e., that you cannot apprehend a limit to this [Perfection of Wisdom]. Also he says that these are small, middling, and big divisions of the practice, respectively, where he prohibits three kinds of coursing, and permits coursing in that, starting from where he says, **If he does not course in the notion that form is deep, form is hard to fathom, form is immeasurable**, and so on, up to, **special [Buddhadharmas]**, he **courses in perfect wisdom. And why? Because the depth, unfathomability**, and **unlimitedness of form is not form** and so on, up to, [**special**] **Buddhadharmas**. [He is saying] form and so on are not her essential aspects. You should also know that the three—deep and so forth practices—refer to deep full awakening, unshared full awakening, and unsurpassed full awakening.

Practice that is a painful and slow awakening is where he permits **teaching** of this [Perfection of Wisdom] **in front of irreversible** [Bodhisattvas], saying those who are new are not vessels for the Dharma because they will **tremble** (because first of all they start to tremble) because it is **deep**, will be **frightened** (when [trembling] is getting deep-seated) because it is **hard to fathom**, and will be **terrified** (when they are definitely doing this [trembling]) because it is **immeasurable.**

The practice of those who gain the prediction [that they are destined for enlightenment] is where [the Lord and Śāriputra] say those who do not tremble and so on at this

[Perfection of Wisdom], and pay attention to the six perfections **in a dream**, are predicted **before they have passed by one or two Tathagatas.**

Irreversibility practice is where [Śāriputra] says those who **take up** and so on this [Perfection of Wisdom] that **has appeared of it own accord** are irreversible.

Going forth (*niryāṇa*) practice is where he again uses the example of a person who definitely emerges (*niryāṇa*) from a wild jungle many hundreds of miles wide to teach that they pass beyond impediments to dharma.

Practice without impediments is where he uses the example of persons traveling to the ocean for the continual appearance of signs when they are near.

Practice when enlightenment is near is where he uses the example of trees with withered leaves and stems to teach that the basis (*āsraya*) is the site (*ādhāra*) for new dharmas without outflows.

Speedy enlightenment practice is where he uses the example of a pregnant woman near to delivery to teach that the Dharma Body that results from the practice dharmas based on [the site] speedily emerges (*abhinirvṛtti*).

Practice for the sake of others is from, **It is because these Bodhisattvas have practiced for the weal and happiness of the many**, and so on, up to, **Themselves they turn the wheel of the Dharma and others also they instigate to do likewise.** He is saying the Tathāgata entrusts the practice (*pratipatti*) to them because they work for the sake of both [themselves and others].

Practice without growth or diminution starts from where [Subhūti] says, **How does the development of the perfection of wisdom reach its fulfillment**? and [the Lord] prohibits seeing growth and diminution of form and so on, and permits [Bodhisattvas] to develop this [Perfection of Wisdom] to its fulfillment.

The practice that takes neither dharma nor non-dharma as a basis (*anupalambha*) is where he again prohibits seeing dharma and non-dharma, past, present, and future,

wholesome and so on, conditioned and unconditioned, the world of sense desire and so on, the perfections and so on, up to, **knowledge of all modes,** and as before [permits them to develop the Perfection of Wisdom to its fulfillment]. **And why?** Because what marks a dharma as a dharma is not established.[19]

Practice that stops perception of the aspect of unthinkability is where he prohibits the perception of **form** and so on, up to, the **knowledge of all modes** as unthinkable, and as before [permits that practice].

Non-conceptual practice is where he says, **[A Bodhisattva who courses in perfect wisdom]** does not conceive that he does not conceive[20] **form;** ***and so with*:** **the sign of form, the own-being of form,** up to, the **knowledge of all modes, its sign or own-being. And why? Because form** and so on **is unthinkable.** He is saying non-conceptuality is tenable.

Practice that bestows the precious jewel of the fruits [of practice] is where [Subhūti] says [the Perfection of Wisdom] is **a heap of treasure** because it **bestows the fruit of a Streamwinner,** *etc. to*: **the supreme enlightenment.**

Purity practice is where [Subhūti] says [the Perfection of Wisdom] is **a pure heap** [and the Lord responds], **On account of the purity of form** and so on.

The practice that has a limit is where [Subhūti and the Lord] say not to give up urgent practice (*abhiyoga*) for **a year** (*saṃvatsara*) because, like **a great jewel,** there are **many obstacles** to this [Perfection of Wisdom]. The word "year" is "the length of time for the completion of the seasons (*ṛtu*) and so on that are the conditions [necessary to posit it]." Thus the Learned School (*bāhu-śrotāḥ*)[21] [says],

> A year is seen in this [statement] that, "The followers of Yajñavalka practice for a year. There is no time longer than a year."

These twenty practices follow a logical order. [Bodhisattvas] standing in all dharmas without settling down on

them, and, [in that sense], not advancing, understand that those [dharmas] are deep, hard to fathom, and have no limit. Because it is fashioned as non-practice, those who are new painfully attain prediction and the irreversible level (those other than them do so easily). [Having done so], they definitely go forth to, are not far from, are nearby, and quickly reach full awakening. Then, working for other's welfare, [their practice] does not grow and does not decrease. Because they have abandoned all discriminations their [practice] is without conceptuality and bestows the jewel of the fruits [of practice] whereby they obtain ultimate, final purity. Their urgent practice prepares their mental continuums within a year.

[Maitreya] has explained practice. Now he has to explain its benefits so he says,

> There are fourteen qualities beginning with the waning of the power of the Māras. [*Ornament* 4.12ab]

There [at *Large Sutra* 308, the first] quality of, [or benefit from, the practice of the Perfection of Wisdom is] annihilating the power of the Māras. This is where [the Lord] says to Śāriputra that even when Māra has tried to raise obstacles, **the Buddhas who abide in all the ten directions** annihilate his power by bringing [Bodhisattvas practicing the Perfection of Wisdom] to mind and helping them. **And why? For it is the nature of things**. He is saying that it is fitting that they bring them to mind.

The [second] quality is that Buddhas bring them to mind and give them knowledge. This is where he says, **One should know it is through the Buddha's might** [that they copy out and so on this Perfection of Wisdom. Buddhas] bring Dharma-preachers to mind and assist them in order to teach that Māra gains no entrance to them, because they have produced unshakeable belief and have no doubts.

The quality of Buddhas placing them into their sight is where [Śāriputra] says [that at that time Buddhas] **know**

[Bodhisattvas] **with their cognition and see** them **with their fleshly eye**.

The quality of coming near to perfect enlightenment is where [the Lord] says that those **who belong to the great vehicle are quite near to supreme enlightenment**.

The [fifth] quality of [the practice of the Perfection of Wisdom is that Bodhisattvas realize] the great aim and so on. This is where he says that just bearing in mind [the Perfection of Wisdom] they have copied out as a book is **greatly profitable, a great advantage, fruit and reward** (*vipāka*). You should explain the four words based on the fact that they are not deprived of Buddhas, are born in happy states, reach enlightenment, and work at activities for the welfare of others even after nirvāṇa. Construe *vipāka* ("maturation, reward") as *prakṛṣṭaḥ pākaḥ* ("finest," [literally, "dragged out] maturation"), [i.e., the Perfection of Wisdom not only rewards Bodhisattvas with enlightenment, it also rewards others after their enlightenment with nirvāṇa and so on].

The quality of shaping (*nirūpaṇā*) regions is where the Lord uses the words **south**, **east**, **north**, and so on, saying that [the Perfection of Wisdom] shapes regions [into areas where wholesome roots produce a demonstration of the Perfection of Wisdom even after the Tathāgata has passed into nirvāṇa], to remove the doubt of Dharma-preachers that the Buddha does not bring them to mind [and give them knowledge to teach].

The quality of perfecting all dharmas without outflows is where he says that [Bodhisattvas] who do not tremble and so on bring all bright dharmas—the six perfections and so on—to perfection.

The [eighth] quality of [the Perfection of Wisdom is] making a person communicative. This is where [the Lord] says, **Because I, Śāriputra** (and all Buddhas) **have preached to them sermons connected with the knowledge of all aspects**. He is saying they are persons who directly communicate [the Perfection of Wisdom to others, as Buddhas do].

The quality of not being deflected is where he says, **And again Mara, or the deities who are Mara's host will not be able to deflect** them **from enlightenment**.

The quality of being the genesis of an uncommon store of merit is where he says, **And again**, they **acquire an uncommon degree of zest, serene faith, and elation, and they will establish** [many people] **in wholesome dharmas**. There "zest" (*prīti*) makes them search for extraordinary dharmas; "serene faith" (*prasāda*) rests on Buddha, Dharma, and Saṃgha; and "elation" (*prāmodya*) is the exalted state (*ārya*) when they are thinking of goodness (*śuddhatā*).

The [eleventh] quality of [the Perfection of Wisdom is] enabling [Bodhisattvas] to fulfill their pledge [to look after the welfare of beings] just as they said they would. This is a Buddha's rejoicing where [the Lord] says, **face to face with** all Buddhas [Bodhisattvas] **have said: "We will establish** all **living beings in enlightenment**," teaching that this [Perfection of Wisdom] enables them to fulfill that.

The quality of being in charge of (*parigraha*) an immense (*udāra*) reward is where [the Lord] says, **And again** because [these Bodhisattvas with the Perfection of Wisdom] have an immense belief [in the pleasure from the objects of the senses, give that pleasure to others, and thereby make a heap of merit and plant wholesome roots that ripen into working for the welfare of others, the Perfection of Wisdom] is in charge of immense activities and results.

The quality of being active for (*pratipatti*) the welfare of beings is where he says that [Bodhisattvas] give to all beings their inner and outer [possessions that come] from those [wholesome roots. As a result], they resort to other Buddha-fields where they come face to face with Buddhas, [and then, in their own Buddha-field demonstrate to others the Perfection of Wisdom as they did, and in that sense] place ever higher the welfare of beings.

The [fourteenth] quality [of the Perfection of Wisdom] is that in contradistinction to not winning, or not completely winning the Perfection of Wisdom [that produces the

beneficial work of all the Buddhas in all the directions], they are certain to win it. This is where [the Lord] says some [Bodhisattvas] who search for it win it, some do not win it, and some do not win it completely; and that those without obstacles **after they have passed through this life** win even perfect enlightenment, **For so it happens, Śāriputra**, i.e., because that is the way things are, because it will definitely happen.

[Maitreya] has explained the benefits of practice. Now he must explain the obstacles to it so he says,

> And you should be aware of forty-six faults. [*Ornament* 4.12cd]

["Six with four tens"] means forty-six. These are, furthermore, first, attaining [knowledge of the Perfection of Wisdom] with difficulty. This is where [Subhūti asks what obstacles will arise, and the Lord] says, [certain Bodhisattvas] **very laboriously fulfill the perfection of wisdom**, and **produce a confident revelation** (*pratibhāna*) **only after a long time**.

Second is having a confident revelation too suddenly. This is where he says that earlier, when they coursed in the Perfection of Wisdom, they produced a confident realization too quickly. That hinders them talking [clearly about the Perfection of Wisdom now].

Third is the three, bad, physical behavior habits. This is where he says that if [Bodhisattvas] **yawn, laugh**, or **cause somebody to suppress laughter** (*uccagghaya*)[22] when copying it is unsuitable physical behavior that hinders [the Perfection of Wisdom]. They "cause somebody to suppress laughter" when their body or something connected with their own body affects (*nīrāñjana*) somebody else's body.

Fourth is the three, bad, mental habits. This is where he says that if their minds are distracted when copying or listening, or if their thoughts are on each other, or if they think, **We do not derive any enjoyment from this** and get up and

walk off it is mental hindrance. Their "thoughts are on each other" when they have in mind something enjoyable that is contingent on each other.

• Fifth is recitation and so on when they do not apply themselves. This is where he again says it hinders [the Perfection of Wisdom] if those [Bodhisattvas] with bad physical behavior preach, and if those with bad mental behavior hold it in mind.

Sixth is when they seize on reasons for rejecting [the Perfection of Wisdom]. This is where he says that it makes sense that those **who have not definitely set out** [on the career of a Bodhisattva think, when they hear the Perfection of Wisdom], **"I am not predicted in it,"** and, since their names are not proclaimed there, do not gain serene faith [and get up and walk out, rejecting the Perfection of Wisdom]. He says it makes sense that [the Perfection of Wisdom] does not specify the names, regions and so on of those who [have not planted firm wholesome roots and therefore] have not been predicted.

Seventh is [when certain Bodhisattvas begin to privilege Listener sūtras to the exclusion of the Perfection of Wisdom and] desert (*bhraṃśa*) the cause [of all-knowledge]. This is where he uses the example of those who **spurn the root and look instead for support in branches, leaves and foliage** as a metaphor for totally deserting the cause. **And why** [do they thereby desert the cause]? He says [Bodhisattvas] **have issued forth from the perfection of wisdom and** [as Buddhas demonstrate those sūtras, so it is by relying on the Perfection of Wisdom that] they **will go forth to the worldly and supramundane spiritual dharmas** [set forth in the Listener sūtras].

Eighth is when they lose (*bhraṃśa*) their taste for the sublime [Perfection of Wisdom]. This is where he uses the example of **a dog, [that spurns a morsel from its master,**[23] **and decides to trail off after the servant**] as a metaphor for [those who decide **to study the Sutras associated with the vehicle of the Disciples and Pratyekabuddhas for the sake**

of gain and honor] deserting the sublime taste [of the Perfection of Wisdom].

Ninth is deserting (*bhraṃśa*) the supreme vehicle where he uses the example of wanting an elephant, getting one, and then making an examination of its foot as a metaphor for totally deserting the [Mahā]yāna.

Tenth is deserting the aim where he uses the example of equating an ocean with [a puddle in] a cow's footprint as a metaphor for totally deserting the aim.

Eleventh is deserting [the connection between] cause and effect where he uses the example of a contractor (*palagaṇḍa*) designing a palace equal to the Vaijayanta palace [of the chief god Indra] on the scale of the [relatively tiny] vehicle that is the mount (*vimāna*) of the sun [god], as a metaphor for ignoring (*bhraṃśa*) the sequence between cause and effect, saying that he has got the correspondence between them wrong.

Twelfth is deserting the highest possible stage. This is where he uses the example of [a person who sees] the commander of a fort and takes him to be a universal monarch, as a metaphor for those [Bodhisattvas who, spurning the Perfection of Wisdom, and privileging Listener sūtras], totally desert the Dharma Body stage. He says, **This also is Mara's deed to the Bodhisattvas**, [i.e., this is a case of Bodhisattvas being plagued by their demons].

Thirteenth is [when Bodhisattvas] have confident realizations of a great variety of objects, [but they are] conceptual. This is where [the Lord] again says [to Subhūti] that **in [this deep] perfection of wisdom those dharmas** [the Bodhisattvas are confident they now understand and can explain] **do not exist** [and are not known]. He says they have many [misguided] confident realizations with this or that dharma as object.

The seven [the fourteenth to twentieth] hindrances are [when Bodhisattvas] settle down on [the idea that they are] copying out [the Perfection of Wisdom], or that it does not exist, when they settle down on [the idea that] the Perfection

of Wisdom is in the letters they will write, or that it is not in the letters, when their attention wanders to the countryside and so on, when they relish gain, honor and fame, and when they go looking where they should not go looking for skillful means. These are where [the Lord] says it **is nonexistent** because **the own-being of** all **dharmas does not exist, nonexistence cannot be written down**, they **form an attachment to the written letters as representing this** [Perfection of Wisdom], they **settle down on** it **as not in the letters**, their **minds** are **on the landscape**, they **relish the thought of gain, honor and fame**, and [where he says that when Bodhisattvas], **having rejected this perfection of wisdom**, go looking for **skill in means in those Sutras** that **Mara has brought along** it is **also Mara's deed**.

Twenty-first is the clash between zeal and indolence where he says a zealous student/indolent teacher relationship, and vice versa [is a hindrance].

Twenty-second is the clash between zeal for different areas (*viśaya*) where he says the same pair is zealous but each wants to go to a different region than the other.

Twenty-third is the clash between valuing and wanting few possessions where he says that either one of the same pair values possessions highly but the other wants few and so on.

You should also explain the following eleven [the twenty-fourth to] thirty-fourth clashes in a student/teacher relationship as eleven sorts of hindrance [to the practice of the Perfection of Wisdom] in the same way. These are the clash between this same pair that practices or does not practice the ascetic practices, that is or is not spiritual, that is generous or stingy, that gives but does not accept, that knows from a brief or a detailed explanation, that has or does not have direct [intuitive] knowledge of the dharmas [explained] in the sūtras and so on, that is or is not endowed with the six perfections, that is or is not skilled in means, that has or has not got a powerful memory (*dhāraṇī-pratilaṃbha*), that does or does not like writing out [the

Perfection of Wisdom], and that is or is not free from sense desire and so on. These start from where the Lord says, **Furthermore** the disharmony when one of the pair practices and the other does not practice and so on, up to, when one of the pair is free from sense desire and so on and the other is not, is **also Mara's deed.**

Thirty-fifth is aversion to bad states of existence where he again says **someone comes along [to those who copy, etc. this deep perfection of wisdom]**, gives them bad descriptions of the hells and so on [where Bodhisattvas take birth for the sake of others, and urges them to enter nirvāṇa].

Thirty-sixth is delight in blissful existence where he again says in the same way [**someone comes along to those who copy, etc. this deep perfection of wisdom**] and gives them glowing descriptions of the heaven of the Four Great Kings and so on, [and of Listener nirvāṇa and urges them to go there].

In this [the Lord] has restricted his explanation to clashes where the student comes first and the teacher afterwards. Now, he again restricts what he says to seven kinds of clashes, [the thirty-seventh to forty-third] hindrances, where the teacher comes first and the student afterwards. Why? Because he thus teaches that you can place both teacher and pupil in the earlier or later position, since the hindrances occur regardless of whether the order is teacher first and pupil afterwards, or pupil first and teacher afterwards. There the seven [the thirty-seventh to forty-third] clashes in a student/teacher relationship are as follows: [when the teacher] prefers to live alone [and the student] prefers the company of others and they do not talk [about the Perfection of Wisdom;[24] when the teacher] may wish to go [to teach, but the student] gives no opportunity [for that; when the teacher] wants some little material help [but the student] does not want to give it; [when the teacher] goes to a dangerous or safe place [but the student] does not go; similarly, [when the teacher] goes to a place that gives a lot

of alms or a meagre amount of alms [but the student] does not go, [when the teacher] goes to a place where there are signs that robbers are about and [the student] refuses, and to see a family [that is generous with alms] and [the student] refuses. This is from where [the Lord] again says about teachers and students, [**Furthermore it may be that the teacher lives alone**], up to, [where he says] the student refuses to go because [the teacher] **constantly goes to see families who give them alms.**

Forty-fourth is when Māra, the evil one, tries to dissuade [Bodhisattvas from studying the Perfection of Wisdom]. This is where [the Lord] says that Māra tries to dissuade them, saying, "**This is the Sutra as it has come down to us. It is not the perfection of wisdom,**" and that Mara tries to foment disharmony by saying that [a Bodhisattva] who **courses in this [deep] perfection of wisdom realizes the reality limit**, and so on, [so that Bodhisattvas seeking perfect enlightenment no longer have an interest in it].

Forty-fifth is [when Māra] arranges a counterfeit [practice]. This is where [the Lord] says that [Bodhisattvas] reject the deeds **Mara will arrange** when he comes supplied with a counterfeit Perfection of Wisdom.

Forty-sixth is when [Māra produces in Bodhisattvas] a longing for things that are not as they really are. This is where [the Lord] says [Bodhisattvas] **see Mara** who has taken on **the guise of the Buddha** and **longing rises up** [in them], and they see **illusory magical Bodhisattvas conjured up by Mara** and **longing rises up**. Because of that they **fail to win the knowledge of all aspects. And why? Because in the perfection of wisdom no dharmas exist. And why? Because all dharmas are in their own-being empty**.

He uses the example of the great jewels of Jambu-dvīpa to say that there are many hindrances to this [Perfection of Wisdom] as with [those valuable things], but **due to the Buddha's might** [certain Bodhisattvas] scatter the hindrances, and [face] **no obstacles** to perfecting all the bright

dharmas. **And why?** He uses the example of a mother with many children to say all noble beings—the Buddhas, Bodhisattvas and so on in all of the regions in the ten directions—bring her to mind, and that they will **arrange shelter** and so on for [Bodhisattvas] who are intent on this [Perfection of Wisdom]. **And why? Because this [deep perfection of wisdom is] the genetrix** of the Buddhas and **instructress** of the world.

[Maitreya] has explained the obstacles to practice. He has to explain its marks so he says,

> You should know the mark is what marks [the practice] (as well as what is marked—[its] own-being) and that it is of three sorts—knowledge, distinction, and action. [*Ornament* 4.13]

Thus there are four marks. There [at *Large Sutra* 328] first of all you should know that based on all-knowledge the knowledge mark has sixteen subdivisions. What are they? [Maitreya] says,

> Here is the compilation of knowledge marks based on all-knowledge: knowledge of the appearance of the Tathāgata, of the non-crumbling nature of the world, of the thought activities of beings, of that [thought when it is] collected, when it wanders outside, of [its] inextinguishable aspect, when it is with and without greed, of consciousness that has expanded, gotten bigger, is unlimited, without indication, of thought that is imperceptible, when it is called unraveling and so on, and also, other than those, knowledge of the suchness aspect [of these thoughts], as well as knowledge of the Sage's understanding of suchness and communication of it to others. [*Ornament* 4.14-17]

[First], knowledge of the appearance of the Tathāgata is where [the Lord] says **the perfection of wisdom is the genetrix of the Tathagatas** because it generates all the

dharmas that make up a Buddha, from **the [ten] powers,** up to, the **knowledge of all modes.**[25]

Second, knowledge of the world is where he says [the Perfection of Wisdom] shows up the world because it shows up the true dharmic nature of the skandhas, a nature that **does not crumble, does not crumble away,** because **emptinesses do not crumble.**

Third, knowledge of the thoughts and activities of all beings is where he says [Tathāgatas] know the thoughts and activities of all beings by relying on the Perfection of Wisdom, and where he says that beings, and the skandhas that cause the concept of beings, up to, [the concept of] the **knowledge of all modes** cannot be apprehended in this [Perfection of Wisdom. In this sense] the Perfection of Wisdom is the instructress of the world. He justifies [this statement] with, **And why? Because** if **even the perfection of wisdom itself** cannot be apprehended **in** this **perfection of wisdom, how much more so** [all the other dharmas] up to **the knowledge of all modes.**[26]

[Fourth and] fifth, [a Tathāgata's] knowledge of the collected and distracted thoughts [of beings] is where [the Lord] says [a Tathāgata] wisely knows as they really are the collected and distracted thoughts of beings with this [Perfection of Wisdom] that does not apprehend even the true dharmic nature of dharmas, [i.e., even its own ultimate nature].

Sixth, knowledge of the non-extinguishable aspect of thought is where he says [the Tathāgata] wisely knows the non-extinguishable aspect of those [thoughts of beings] that are [in their ultimate nature] dispassion (*virāga*), cessation, and abandonment [of defilement].

[Seventh and] eighth are knowledge of thoughts with and without greed and so on. These are where he says, **The thought which is with greed, [hate, or delusion] is not the thought as it really is. And why? Because thought as it really is cannot be apprehended, nor can the dharmas which constitute thought, [how much less so thought that**

is with greed and so on]. Thus [the Tathāgata] wisely knows thought with greed and so on as it really is.

Ninth, knowledge of extensive[27] thoughts is where he says [the Tathāgata, by relying on the Perfection of Wisdom], wisely knows the extensive thoughts [and the narrow thoughts of beings] as they really are, because those [thoughts] do not expand [or get narrower], because the own-being of thought cannot be apprehended.

Tenth, knowledge of thought that has gotten bigger, [literally, which has gone great] (*mahad-gata*) is where he says, thus [the Tathāgata] wisely knows **thought that has gotten bigger**.

Eleventh, knowledge of unlimited thoughts is where he says **thought trends**, [i.e., flows of thought] **have no support** and **are unlimited since** for **those** [thoughts] **there exists no foundation in those** [flows], **on which they could be firmly grounded**, because of the same reason, [i.e., because the own-being of thought cannot be apprehended].

Twelfth, knowledge of thoughts without indication is where he says [thoughts] are without the mark of those [thoughts] because they are empty of an own-being, because of the same reason.

Thirteenth, knowledge of thoughts as imperceptible is where he says [those thoughts] **are not perceived** even **by the five eyes** [**of the Tathagata**], because they are not perceived, because of the same reason.

Fourteenth is knowledge of thought that unravels[28] (*unmiñjita*) and so on. This is where he says **thoughts which affirm** (*unmiñjita*) **or negate arise dependent on the** [form, up to, consciousness] **skandhas**, because of the same reason. There, based on the fact that they are positive affirmations, he says thoughts that unravel [are the thought], **Eternal are self and the world—just that is truth, everything else is delusion**, up to, **that which is the soul that is the body. This** [thought] **depends on** [a mistaken apprehension of] **the consciousness** [skandha]. This "unraveling" is the expansion (*prasara*) of thought over its own object. About

thoughts that] abridge (*nimiñjita*) and so on, based on the fact that they are negations, (they ensure thought does not expand to other objects), he says, **Impermanent are self and the world**, up to, **one thing is the soul, another the body.** [These thoughts] **are all dependent on** [a mistaken apprehension of] **the consciousness** [skandha].

Fifteenth, knowledge of the suchness aspect of [thought] is where he says [the Tathāgata] comprehends [thought that] unravels and so on because he comprehends that the five skandhas and so on are **identical with suchness**.

Sixteenth is knowledge that understands the suchness of the fully enlightened Buddhas and communicates it to others. This is from where [the Lord] says, **And in this way, Subhuti, thanks to the perfection of wisdom, the Tathagata has fully known that the Suchness of the affirmations [and negations]** and so on [**is the Suchness of the skandhas** and so on], up to, **and that is the Suchness of all dharmas.**

Now, based on how the sixteen knowledges of the knowledge of paths are the [mother who] gives birth to [the Tathāgata, Maitreya] says,

> [The Lord] asserts that the knowledge mark based on the knowledge of paths is [knowledge] of emptiness, the signless, and the exclusion of wishes, of non-production, non-cessation, and so on, of the undisturbed true nature of dharmas, of the unconditioned, of non-conceptuality, distinctions, and of the absence of marks. [*Ornament* 4.18-19]

[First to] third are knowledge of emptiness, signlessness, and wishlessness where [in response to the gods, the Lord, at *Large Sutra* 333] says, **emptiness** and so on **is the mark of this [deep perfection of wisdom].**

[Fourth and] fifth are knowledge of non-production and non-cessation where he says that **nonproduction, non-stopping**, and so on **are the mark of this** [deep perfection **of wisdom**].

The [*Ornament*'s] "and so on" brings in [the sixth to eleventh][29] knowledge of non-defilement and non-purification, knowledge of non-existence and own-being, knowledge of lack of support, and knowledge having the mark of space where [the Lord] says **nondefilement, nonpurification** and so on are **the mark of this [deep perfection of wisdom].**

[Twelfth] is knowledge of the undisturbed true nature of dharmas. This is where [the Lord] says [the Perfection of Wisdom, like space, has no mark, is ultimately indescribable, and therefore named only according to ordinary convention. Still] **the world with its gods, men, and Asuras** cannot disturb [or alter] that mark because that mark [emptiness] is their mark too.

[Thirteenth], knowledge of the unconditioned (*asaṃskṛ*) is where he says **these marks have not been brought about** (*asaṃskṛ*) **by form, etc.** *to*: **the knowledge of all modes.**

[Fourteenth], knowledge of non-conceptuality is where he denies those marks are conditioned things with or without outflows, or that they are ordinary or extraordinary, and, using the example of **space**, gives a clear indication [of marks] based on the knowledge of paths.

[Fifteenth], knowledge of distinctions is from where [the Lord] teaches, **Whether Tathagatas are produced or not produced, [just this markless element is established],** up to, **coursing in which the Tathagata has fully known the supreme awakening and thereafter has made a distinction between all marks.** He does so in order to illuminate the result—the unchanging [Tathāgata] that works for the welfare of beings.

[Sixteenth], knowledge of the absence of marks is where he says **the Tathagata has fully known the marklessness of form** (*rūpa*) **marked as "easily breakable, seeable"** (*rūpaṇa*) and so on,[30] **the marklessness of the perfection of giving** and so on **marked by renunciation** (*parityāga*) and so on, **of the trances, Unlimited,** and **form-**

less attainments marked by immovability (*avikopana*), **the dharmas which act as wings to enlightenment marked by leading forth**, up to, **the knowledge of all modes marked as being 'before the eye.'** You should know that the mark of the concentrations and formless absorptions is *avikopana* ("not disturbed") because [Bodhisattvas] produce the noble paths in dependence on them.

After this, based on how the sixteen knowledges of the knowledge of all aspects are the [mother who] gives birth to [the Tathāgata, Maitreya] says,

> [The Lord] says the knowledge mark of the practice (*naya*) of the knowledge of all aspects is: the knowledge of [the Buddha who] dwells taking recourse to his own Dharma, [and who] honors, values greatly, reveres, and worships it; the knowledge [that all dharmas are] without a maker, that reaches everywhere, and that shows the unseen; the knowledge of the emptiness aspect of the world that indicates, teaches, and reveals [that], that teaches unthinkability and calmness, and [that knows] the cessation of the world and the perception [of it]. [*Ornament* 4.20-22]

There, [first, at *Large Sutra* 334] is knowledge of the perfect Buddha who dwells taking recourse to his own Dharma where [the Lord] says, **[The perfection of wisdom] is the genetrix** who **instructs [the Tathagata]. For this reason** the right and perfect Buddha **dwells taking recourse to this Dharma.**

[Second to fifth] is knowledge [of the perfect Buddha] honoring, valuing greatly, revering, and worshipping this [Dharma, the Perfection of Wisdom], where he says, **[the Tathagata] honours, values greatly, reveres and worships it**, and is **grateful** and **thankful.**

[Sixth], knowledge [that all dharmas] are without a maker is where he says, **on account of the nonbeingness of an agent** [the Tathāgata] **fully knows** that all dharmas are without a maker.

[Seventh], knowledge that reaches everywhere is where he says, **Moreover unmade knowledge proceeds forth to**, [i.e., knows] **all dharmas** [through the convention of not knowing].[31]

Eighth, [knowledge] that shows unseen topics is where he says, this **[perfection of wisdom] is instructress in this world because**, when **there** does not **arise an act of consciousness which has form as objective support**, up to, **the knowledge of all modes as objective support**, it shows form that has not been seen.

[Ninth to twelfth] are knowledges of the emptiness aspect [of all dharmas, and of the Tathāgata] indicating, teaching, and showing up [that aspect] to trainees who he has gathered, matured, and freed, respectively. These are where [the Lord asks rhetorically why the Perfection of Wisdom produces and instructs the Tathāgata, and] says, [in response, that] it **indicates**, teaches, and **shows up the world as empty**. There you should understand that these three knowledges intend the triad of all-knowledges that are based on the three noble persons and go with (*vṛttiṁ adhikṛtya*) a part [of the full attainment], the aim, and direct perception, respectively.

Thirteenth [and fourteenth] are knowledge of the unthinkable and knowledge of calm where he says this [Perfection of Wisdom] shows up [the world] **as unthinkable, as calm**, and so on.

[Fifteenth and sixteenth] are knowledge of the cessation of the world, and knowledge of the cessation of the perception (*saṃjñā*) of the world. This is where he says that **dharmas do not exist** [and cannot be apprehended], that **no perception of this world or the other world takes place**, and that **the perfection of wisdom is the Tathagata's genetrix** since she shows that is how things are.

[Maitreya] has explained the knowledge mark. Now he has to explain the distinctive feature mark so he says,

[The Lord] also says the mark distinguishing [the practice]

is the sixteen instants with the truths for their range distinguished by the unthinkability feature and so on. [*Ornament* 4.23]

The "sixteen instants" are systematized as the forbearances and knowledges of dharma, and the subsequent knowledges for each truth, "that have the truths for their range," i.e., that have the four noble truths as their object, and "are distinguished" from [the sixteen instants of the practice of] Listeners and so on.

How? [First, the practice is distinguished by] the unthinkability feature that brings in the first instant—[forbearance and knowledge of dharma] in suffering. It is where [the Lord] says, **the Tathagata-dharmas are unthinkable because thinking has been transcended. And so, Subhuti, are also form [etc. *to*: all-knowledge] unthinkable**, and so on. With that statement he teaches that the objects [of knowledge] are unthinkable. And in this way [at *Large Sutra* 494,[32] the Lord] will say, "The Bodhisattva patiently accepts the cognition and forsaking of the Streamwinner, etc. *to*: Pratyekabuddha."

Second, about the incomparability feature that brings in the second instant he says, **[Tathagata-dharmas are] incomparable because comparing has been transcended. And so, Subhuti, are also form [etc. *to*: all-knowledge] incomparable**, and so on.

Third, about the immeasurability feature that brings in the third instant he says **[Tathagata-dharmas are] immeasurable because measuring has been transcended. And so, Subhuti, are also form [etc. *to*: all-knowledge] immeasurable**, and so on.

Fourth, about the incalculability feature that brings in the fourth instant—[subsequent knowledge] of suffering—he says, **[Tathagata-dharmas are] incalculable because calculating has been transcended. And so, Subhuti, are also form [etc. *to*: all-knowledge] incalculable**, and so on.

You should understand that where he says, **Tathagata-**

dharmas are equal to the unequalled, being equal to the unequalled is the aim, and hence is a feature that accompanies all [the first four features that distinguish the practice] insofar as they cause that feature. Alternatively, just the two dharma and subsequent knowledges that are distinguished as equal to the unequalled based on their being the culmination, [i.e., path of freedom] make [the practice] equal, [i.e., similar] to the unequalled Buddhas. Thus he says, **[Tathagata-dharmas are equal to the unequalled] because equal and unequal**[33] **has been transcended [because they protect all beings and do not abandon them]. And so, Subhuti, are also form [etc.** *to*: **all-knowledge] equal to the unequalled. In this way has the perfection of wisdom of the Tathagata been set up as a performance equal to the unequalled.**

Fifth, the including-all-noble-persons feature that brings in the first instant—[forbearance and knowledge of dharma] in the origin—is where he uses the example of [a strong king who entrusts all affairs of the kingdom to] a minister to say that all dharmas are entrusted to the Perfection of Wisdom that has been set up for the sake of a great, [unthinkable, and so on] performance. And why? Because [Bodhisattvas with the Perfection of Wisdom] do not take hold of all dharmas, nor settle down in them. He says the Buddha's unique understanding corroborates this where, [in response to Subhūti's question], he says, it **has been set up so that one should not take hold of form nor settle down in it**, up to, **[the Bodhisattva] should not take hold of [the level of a Buddha, all-knowledge], the knowledge of all modes, and Tathagatahood, and he should not settle down in them**.

Sixth, [the practice is distinguished by] being accessible to the experience of special persons, a feature that brings in the second instant. This is where [the gods] say that **this [perfection of wisdom] is accessible to the experience of those who are learned in and who discern the subtle and minute** (*sūkṣma-nipuṇa-paṇḍita-vijña-*

vedanīyatvena).[34] There, based on [knowledge] of the nature and diversity of reality, [those "learned about] the subtle" (*sūkṣma*) have penetrated into the topic of true reality, and [those "learned about] the minute" (*nipuṇa*) have penetrated into every topic. There are two of these. "Those who are learned" (*paṇḍita*) are ordinary beings with an already formed intelligence that has ripened and is obtained at birth. They are endowed with wisdom capable of discerning both topics. Those [noble beings] who have seen the truths are "discerning" (*vijña*) because their knowledge (*jñāna*) has penetrated (*praviṣṭa*) both topics.

Seventh, the uncommonness feature that brings in the third instant is from where they say, **If all the beings counted up in this great trichiliocosm would become Faith-followers**, and so on, up to, **become Pratyekabuddhas, compared with their cognition and forsaking, for one single day, the willingness to find pleasure** and so on [**in the cognition and forsaking of**] **this perfection of wisdom [will be superior]**.

Eighth, the feature of being a quick, direct knowledge that brings in the fourth instant—[subsequent knowledge] in the origin—is where [the Lord] says this [Perfection of Wisdom] gives a **more detailed** explanation of the exceptional **dharmas**, so those who devote themselves just to it reach nirvāṇa more quickly than do those who ride in other vehicles.

Ninth, the feature of neither decreasing nor increasing that brings in the first instant—[forbearance and knowledge of dharma] in stopping—is where [the gods] say it is a great [perfection] because it **neither decreases nor increases** even though all beings pass away into complete nirvāṇa in perfect full enlightenment.

Tenth is the intense practice feature that brings in the second instant. [Subhūti asks about the past lives of Bodhisattvas who instinctually gravitate towards the Perfection of Wisdom, and the Lord], using the example of **a cow** that has just given birth [seeking] her **calf**, says [Bodhisattvas with a

sharp instinct who] **firmly believe immediately on hearing [this deep perfection of wisdom]** have **listened to it earlier.** He says their prior hearing and so on causes it.

Eleventh, the full attainment feature that brings in the third instant is where he says that these same [Bodhisattvas] have attended on many **Buddhas, deceased** in Tuṣita, **and been reborn here**, and the opposite [Bodhisattvas, who do not instinctually respond to the Perfection of Wisdom], fall to the **two** other noble [Listener and Pratyekabuddha] **levels**.

Twelfth, the objective support feature that brings in the fourth instant—[subsequent knowledge] of stopping—is where he uses the example of a boat breaking up on the ocean, and says about those who do and do not have a prop, that they will cross the ocean of saṃsāra based on whether or not **they find the support of** the causal sign for reaching the knowledge of all aspects.

Thirteenth, the foundation feature that brings in the first instant—[forbearance and knowledge of dharma] in the path—is where he uses the example of **fired and unfired pots** as a metaphor for [skilled and unskilled Bodhisattvas] who are and are not foundations for the practice dharmas.

Fourteenth, the full complement feature that brings in the second instant is where he uses the example of **well and improperly caulked ocean-going ships** as a metaphor for [skilled and unskilled Bodhisattvas] who have and do not have the full complement of practice.

Fifteenth is the assistant feature that brings in the third instant. This is where he uses the example of **an old and decrepid man** [with assistants, one on either side], as a metaphor for those who fall or do not fall into the extremes of saṃsāra and nirvāṇa, indicating [Bodhisattvas] who have and have not been taken hold of by perfect wisdom and skillful means operating together.

Sixteenth, the non-relishing feature that brings in the fourth instant—[subsequent knowledge] of the path—is where he says [Bodhisattvas train in the Perfection of

Wisdom] by **not misconstruing and not longing for** any dharma **because all dharmas are empty of own-being,** and that those who **turn over their wholesome roots to supreme enlightenment should tend** and so on [**to their good spiritual friends**].

Here is [a triad of verses] that bring together in meter the topics in the preceding prose.

> You should know sixteen features that distinguish this special path from other paths. It is unthinkable, incomparable, transcends measure and calculation, includes all noble persons, is knowable by the discerning, is an uncommon knowledge, quick knowledge, neither decreases nor increases, is [an instinctual] practice, and [brings] full attainment, and is also [distinguished by its] objective support, foundation, full complement, assistance, and non-relishing. [*Ornament* 4.24-26]

[Maitreya] has explained the distinctive feature mark. Now he has to explain the function mark, [i.e., the particular things this practice does that differentiate it from Listener and other practices], so he says,

> The function [or result] that marks [the practice of the Perfection of Wisdom is] benefit, happiness, protection, refuge, and resting place for people, [becoming] a final resort, island, "leader," effortless [teacher, one who teaches] the three vehicles without realizing the fruit [as something real], and, finally, being a basis (*gati*) [as a Buddha]. [*Ornament* 4.27-28]

There,[35] [first, the practice's] benefit function is where [the Lord, at *Large Sutra* 348, asks rhetorically, **How** have Bodhisattvas] **set out for the benefit of the world?** He says they **liberate** [beings] **from the five places of rebirth and place them into nirvāṇa,** i.e., arrange for their future benefit.

[Second, its] happiness function is where he **says** they have **set out for the happiness of the world** because they **liberate** them from **physical ills, mental sadness and despair and place them into nirvāṇa**, i.e., arrange for their happiness in the here and now.

[Third, its] sheltering function is where he says Bodhisattvas **shelter the world**, i.e., place [beings] in the true state of dharmas that is not a maturation [in the form of suffering life] because they **protect** them **from all the sufferings that belong to saṃsara**, and **demonstrate Dharma so that** they **will not reoccur**.

[Fourth, its] refuge function is where he says [Bodhisattvas] are **a refuge** of the world, i.e., arrange their definitive benefit, because they place **beings doomed to undergo birth** and so on in **nirvāṇa that leaves nothing behind**.

Fifth, [its] resting place function is where he says [Bodhisattvas] become **a resting place**, in the sense that they relieve the causes of suffering, by demonstrating **Dharma so that beings learn not to embrace** [form and so on, up to, the knowledge of all aspects], and learn not to connect [to them, i.e., they demonstrate Dharma so that they will learn] they are not produced and do not stop.

Sixth, [its] final relief [or backup] function is where he says they are their final relief, i.e., they arrange [for beings] to realize the sameness of saṃsāra and nirvāṇa, because they demonstrate the dharma [saying], **The Beyond of** all dharmas, **that is not** all dharmas. **And why? Because in the Beyond of form, etc. there is no discrimination, to the effect: this is form** and so on.

Seventh, [its] island function is where he compares **form** and so on that is **limited by its beginning and end** with places **surrounded by water**, and says [Bodhisattvas] are islands, i.e., provide an actual site for the realization of their own and others' welfares, because they demonstrate [to beings] the end of thirst, freedom from attachment, cessation, and nirvāṇa.

Eighth, [its] leader function is where he says they are leaders, i.e., arrange progress towards the welfare of others, because they **reveal Dharma for the sake of the nonproduction, nonstopping, nondefilement and nonpurification of** all dharmas, **form, etc.**

Ninth is the effortless function [of a road that conveys those who travel on it to where they want to go.[36] Bodhisattvas] demonstrate Dharma based on all-knowledge and provide an effortless act for the welfare of beings. This is from where [the Lord] says to Subhūti, [Bodhisattvas] **demonstrate dharma to the effect that form, etc. up to the knowledge of all aspects, are based on space** (*ākāśagatika*); **that the emptiness of form neither comes nor goes**, up to, **Based on the uneffected** (*anabhisaṃskāra-gatika*) **are all dharmas.**

You should understand that [the Lord] is showing that [the practice] based on all-knowledge functions in all these [prior] cases [to give practitioners] nirvāṇa.

Tenth, [the practice has] the function of [teaching] going forth in the three vehicles and non-realization of the fruit. This is from where [the Lord] says to Subhūti, **all dharmas are based on the nonproduced, nonceasing, nondefiled and nonpurification**, up to, **all dharmas are based on the immobile.** Thus he says [Bodhisattvas] demonstrate the dharmas of the knowledge of paths, i.e., they arrange [that beings] correctly go forth in the three vehicles without realizing, [i.e., becoming attached to] the fruit [as real].

Eleventh, the function of being a basis (*gati*) is from where he says, **For all dharmas are based on form** (*rūpagatika*), up to, **For all dharmas are based on supreme enlightenment.** Thus he says that Bodhisattvas demonstrate knowledge of all aspects of all dharmas, i.e., they are based on the world. [That is, the final nature of the skandhas is the final nature of all dharmas. Bodhisattva are, or are based on, or arrange or present themselves as skandhas, and all dharmas, and thereby demonstrate them all in all their aspects, as do Buddhas.]

[Maitreya] has explained the function mark. He has to explain the own-being mark, [i.e., what essentially defines the practice], so he says,

> They consider own-being [or essential nature] is the fourth mark [of the practice] because it marks the marked [target], as it were, [as the target]. It has sixteen [aspects]: isolation from cankers, tokens, signs, and the side to be shunned and its antidote. [It is the own-being of a practice] that is difficult to do, is definite [to reach enightenment that is] the aim [motivating it], offers no basis, prohibits settling, is the "objective support," is antagonistic, unobstructed, trackless, is not a basis, is unborn, and does not apprehend [even] suchness. [*Ornament* 4.29-31]

Why are there "sixteen"? [First, its] own-being is isolated from cankers. This is where [the Lord] says, **[Bodhisattvas who believe in the deep perfection of wisdom] will in their own-being be isolated from the disciplining of greed, hate and delusion**, and so on.

Second, about an own-being isolated from tokens of these [cankers—greed and so on—the Lord] says, **They will in their own-being be isolated from the tokens of greed** and so on.

Third, about an own-being isolated from signs of those [cankers] he says, **They will in their own-being be isolated from the signs of greed** and so on. There a "token" (*liṅga*) is the final [causal] basis of physical, etc., suffering (*dauṣṭhulya*), and a "sign" (*nimitta*) is [causal] unwise attention and so on.

Fourth, about an own-being isolated from opposing and counteracting sides, [Subhūti and the Lord] say, [Bodhisattvas] are **in their own-being isolated from greed and non-greed, hatred and non-hatred, delusion and non-delusion**, they are **destined for** [or **act like**] (*-gatika*) **the knowledge of all modes**, providing [or modeling] the path of meditation for [trainees] who believe [in the Perfection of Wisdom].

Fifth, [armed with great armor woven out of the practice of the six perfections Bodhisattvas wage the hard battle for the welfare of others; hence its essential mark is] an own-being of [a practice] that is hard to do. This is where [Subhūti and the Lord] say how hard it is [for Bodhisattvas] to cultivate the Perfection of Wisdom, saying, they **have put on this armour for** [work that is] **hard to do—leading all beings to nirvāṇa**, because they have not buckled it on (because all dharmas are absolutely non-existent).

Sixth, about an own-being [of a practice] that is definite (*aikāntika*) [to reach enlightenment for the sake of all beings, they] say, **it cannot be** it is impossible, there is no chance **that** Bodhisattvas who have not buckled on such armor, [since ultimately it does not exist], **should fall on the level of a Disciple** and so on, making it clear [they are talking about] the development [of a practice by Bodhisattvas in a lineage] that is definite [to reach Buddhahood].

Seventh, about an own-being of the [motivating] aim—[the knowledge of all aspects for the welfare of all beings]—they say, Bodhisattvas have not put on armor **for the sake of all beings** and **for the sake of the cognition of the knowledge of all modes**, to teach [that Bodhisattvas] do not deviate from the development [of practice] with that aim.

Eighth, about an own-being that offers no basis, [Subhūti] says, **Deep, O Lord, is this perfection of wisdom. She is not to be developed by anyone**, and so on, up to, **This development of perfect wisdom is an undevelopment of the development** (*bhāvanā*) **of the knowledge of all modes.** They develop [a practice] in a form that does not get at something that has to be developed, someone who is developing it, or a process of developing it, [a practice] that is the undevelopment (*vibhāvanā*) [by not settling down on, and, in that sense, a development] of all-knowledge.

Ninth, an own-being that does not settle down is from where [the Lord] says, **Here, in this deep perfection of wisdom, the irreversible Bodhisattva should thoroughly ponder,**[37] up to, they **do not tremble** and so on at this

[Perfection of Wisdom], **when it is being taught**. They thoroughly ponder on the Perfection of Wisdom without settling down, [effecting] the undevelopment [by not settling down on, and, in that sense, development] of the knowledge of paths.

Tenth is an own-being of the objective support. From, **How, Lord, does the Bodhisattva, the great being, through a series [of thoughts] inclined to the knowledge of all modes have an apperception of** (*vyavacāraṇā*) **this deep perfection of wisdom?** up to, **O Subhuti, the Bodhisattva, the great being, has an apperception of this deep perfection of wisdom through a series** [of thoughts] **inclined to [emptiness** and so on, **to Suchness** and so on], **etc.** *to*: **a magical creation**, [the Lord] presents [the practice that is] the undevelopment [by not settling down on, and, in that sense, development] of the knowledge of all aspects. [Subhūti] asks [if at that time Bodhisattvas] **then apperceive form**, up to, **the knowledge of all aspects**, taking what the Lord has said based on the features of the objective supports of all-knowledge and the knowledge of paths as point of departure, to make clear that there is no distinguishing feature of the objective support of the knowledge of all aspects.[38] [The Lord] says, **[When a Bodhisattva courses in perfect wisdom], he does not apperceive form, etc.** *to*: **the knowledge of all modes**, up to, **[for the Suchness of form and] the Suchness of the knowledge of all modes [are just one single Suchness. And so for feeling, and everything up to the eighteen special] Buddhadharmas**, to teach in response that the suchness of the knowledge of all aspects is the objective support's distinguishing feature. There *vyavacāraṇā* ("apperception") is insight-knowledge. Qualm: Well then how [do you explain *Ornament* 1.40] that says, "The objective support is all dharmas. They are, furthermore, the wholesome and so on"? [In response the Lord] says, **Form is just the knowledge of all aspects and the knowledge of all aspects is just form**, i.e., they have each other's deep essential nature. **And why? Because** they and

their suchnesses **are not two or divided.** Qualm: In that case how is it tenable that [the Buddha] turns the wheel of the Dharma and so on? [In response the Lord] says, **the Suchness of the Buddha and the Suchness of the knowledge of all aspects are not two or divided.** He is referring to [the difficult topic that] caused [the Buddha, immediately after enlightenment to have] a slight hesitation (*utsuka*) about turning the wheel of the Dharma, because the objective support [suchness], and [the Buddha] that has that objective support are not different.

Eleventh, an own-being antagonistic (*vipratyanika*) to the entire world is from where [the Lord] says to the gods [that he slightly hesitated to teach after enlightenment, because] **this Dharma is deep through the idea of space, [of Suchness, of the Dharma-element** and so on], up to [where the gods say, **In antagonism to the entire world has this Dharma been expounded], because this Dharma is not demonstrated for the sake of taking up, nor for the sake of not taking up the knowledge of all aspects. But it is in taking up** [form, up to, Buddhadharmas] **that the world courses.** They are saying the Perfection of Wisdom goes against (*vipratyanika*) the entire world, and that those who take up [form and so on] in their practice have no aptitude for [the Dharma].

Twelfth, about [the practice of the Perfection of Wisdom that has] an own-being that is not obstructed, [Subhūti] says this knowledge **Dharma** is nowhere **by form** and so on **obstructed**, because it is **in agreement** with the clear realization in which all the aspects of the three all-knowledges are complete.

Thirteenth, about an own-being that is trackless (*apada*), [Subhūti] says dharmas are **trackless**, i.e., that known and knower are the same, **on account of the nonapprehension of** a track of **form** and so on, [i.e., of a real thing that the word "form" refers to].

Fourteenth is the own-being of [a practice that] is not a basis (*agati*). Now, based on the fact that [the practice of]

cultivating the Perfection of Wisdom is [the mother] giving birth to all three of the all-knowledges, [Subhūti], taking Subhūti's [practice] as an example, says **the Elder Subhuti is born after the image of the Tathagata** because, **As the Tathagata's Suchness has neither come nor gone, so also that of Subhuti the Elder**. Similarly, [he continues], **As the Tathagata's Suchness, so is that of all dharmas. [And the Suchness of the all-dharmas is the same as that of the Tathagata. But the Tathagata's Suchness is a non-Suchness. It is thus also that Subhuti the Elder has been born after the image of the Tathagata].** This is the true dharmic nature, in general, of form and so on that are asserted to be material things. **As the [Tathagata]-Suchness, [so has Subhuti the Elder] been established** (*sthiti*) **[and he has been born after the image of the Tathagata].** This is the true dharmic nature of objects extended [in time and space]. **As the [Tathagata's] Suchness is immutable and indiscriminate** (*avikalpa*) **[so also that of Subhuti the Elder].** This is a practice dharma's true dharmic nature when it is special and free from the conceptualization of that. [**As the Tathagata's Suchness is nowhere obstructed, so also that of all dharmas. The Suchness of the Tathagata, and the Suchness of all dharmas, they are both one single] Suchness, not two or divided.** This is the true nature of dharmas that is the absence of a basis for a difference between the three vehicles. [And so on, up to, **As the Suchness of the Tathagata cannot fail to be the Suchness of each and every dharma, just such is that] Suchness; [just so is Subhuti the Elder born after the image of the Tathagata because he is] not other than Him** [and so on]. This is the true dharmic nature of [a practice that] does not search for that [suchness that is] other than the three vehicles. [**As the Suchness of the Tathagata is not past, future, or present, so also the Suchness of all dharmas** and so on. **Through the Suchness of the sameness of the past is the Suchness of the sameness of the Tathagata; through the sameness of the suchness of the Tathagata is the Suchness of the sameness of**

the past. And so for the future and present.] The suchness of the three periods of time is the natural state of nirvāṇa. **[In consequence the Suchness of form, etc., and the Suchness of the Tathagata, are not two or divided. And so for the Suchness of the self, etc. *to*: one who sees, of the six perfections, the various kinds of emptiness, etc. *to*: of the knowledge of all modes. It is because he has fully known this Suchness in Suchness (*tathatā*) that a Bodhisattva, a great being comes to be called a 'Tathagata'.]** Thus [Subhūti] says the suchness of the skandhas, the suchness of the elements, sense-fields, dependent origination and so on, up to, the suchness of the perfection of giving and so on, up to, the suchness of the knowledge of all aspects and the suchness of the Tathāgata are not two or divided, and because he has obtained the name "Tathāgata" from his understanding of that, the regions of this great trichiliocosm rise up and sink down as signs bearing witness to that name. The *Sūtra* says at that time this great trichiliocosm "goes through six changes and there are eighteen great signs:"[39] **it shakes, shakes greatly and shakes violently, stirs, stirs greatly and stirs violently, it quakes, quakes greatly and quakes violently, is agitated, greatly agitated and violently agitated, resounds, resounds greatly and resounds violently, and rumbles, rumbles greatly and rumbles violently**. There the six changes are stirring, rising up, sinking down, going up, going down, and resounding with sounds. You should understand the eighteen great signs as those six changes—stirring and so on—each subdivided into small, middling, and big. You should understand that the eighteen statements teach that in the container world (based on the earth that has or has not been cultivated), and in the world as inhabitants (based on the four classes of beings who are immoral, who believe in the gods, who are arrogant, and who have knowledge) there is a small, middling, or big shaking action, up to, a small, middling, or big violent rumbling action. Thus he says that [the Elder Subhuti] is born after the image of the knowledge of all aspects.[40]

Fifteenth, an unborn own-being is from where [Subhūti] says, **But Subhuti the Elder, O Gods, is not born after the image of form, [or anything other than form], or born after the image of the Suchness of form,** [or any other dharma], up to, **because all those dharmas are not apprehended** through which anyone would be born after. Thus he says he is born after the image of the aspect of the knowledge of paths.

And sixteenth, an own-being [of a practice] that does not apprehend even suchness, is where [Śāriputra] says, **Deep, O Lord, is the Suchness** (*tathatā*) because it is always just such (*tathā eva*), **nonfalseness** (*avitathatā*) that does not deviate [from the way things are] (*aviparīta*), **unaltered Suchness** (*ananya-tathatā*) that is the true nature of dharmas sought in the dharmas themselves, **the Dharmahood** (*dharmatā*) that marks dharmas as undivided, **the Dharma-element** that causes all noble dharmas, **the established nature of Dharma** (*dharma-sthiti*) that is made by all Buddhas, **the fixed nature of Dharma** (*dharma-niyāmatā*) that is the inexorability of cause and conditions [leading to specific effects], **the Reality limit** that you finally reach when you have not deviated [from reality], and so on, up to, [**Form is just not apprehended, how could the Suchness of form be apprehended? etc.** *to*:] **the knowledge of all modes is just not apprehended so how could** its **Suchness be apprehended**? [The Lord then] uses the example of a gigantic winged bird without the wings [to fly long distances] as a metaphor for [Bodhisattvas] who have applied themselves to giving and so on, but who will still fall to the level of a Listener and so on unless they have the Perfection of Wisdom and skillful means, and, [where he says, **When this chapter of Suchness was being taught, the thought of 200 monks were freed from outflows** and so on], reveals the realizations that many [different Listeners and Bodhisattvas] got at that time from the teaching.

[Maitreya] has explained the own-being mark. Now, thinking, "I shall explain the aid to liberation," he says,

> They assert that in this understanding of all aspects the wholesome [root that grows into] the perfect achievement of giving and so on, without making it into a sign, is the aid to liberation. [*Ornament* 4.32]

This is from where [the Lord] says, **[The Bodhisattva] not lacking in [perfect wisdom and] skill in means, beginning with the first thought of enlightenment, gives gifts, but does not make that into a sign**, up to, **cultivates the knowledge of all aspects but does not make that into a sign**. [The practice at this first stage of the Bodhisattva's path] is in five parts because it is made up of faith, vigor, recollection, meditative stabilization, and wisdom.

There, "faith that has the Buddha and so on as its object" is where [the Lord] says, **[The Bodhisattva] brings to mind those Buddhas of the three times**, and **the mass of morality**, and so on, and **emptiness, signlessness, and wishlessness meditative stabilizations, but all that he does not make into a sign. One should know that this Bodhisattva [will not stand on the level of a Disciple or Pratyekabuddha], but unhurt and uninjured he will know full enlightenment**. There they are "hurt" when they fall to the Listener level, and are "injured" when they plunge from great enlightenment.

"Vigor when it comes to giving, etc.," is where he says, **For by that Bodhisattva, beginning with the first thought of enlightenment, gifts have been given** and so on, up to, **wisdom has been cultivated, but that has not been made into a sign**, and so on.

"Mindfulness of the complete aspiration" is where [Śāriputra] says that [Bodhisattvas] with an aspiration **not lacking in perfect wisdom and skill in means will indubitably win full enlightenment.**

"Non-conceptual meditative stabilization" is where he says, **[the Bodhisattva] has apprehended no dharma which fully knows, or by which he fully knows form, or feeling,** and so on.

"Wisdom that knows dharmas in all their aspects" is where it says, **The Bodhisattva should fully know all dharmas in all their modes and yet these dharmas do not exist and cannot be apprehended**, and so on. Thus this wholesome root that aids liberation has five parts so [Maitreya] says,

> It has five parts: [faith that has the Buddha and so on as objective support, vigor when it comes to giving and so on, mindfulness of the complete aspiration, non-conceptual meditative stabilization, and wisdom that knows dharmas in all their aspects. *Ornament* 4.34]

You should not say the faith and so on here are [true] faculties (*indriya*), because the actual faculty [achieved at a later stage of practice] is absent [from them].

This faith and so on is subdivided into three—small, middling, and big—so [Maitreya] says,

> They think sharp [Bodhisattvas] easily know perfect enlightenment. [*Ornament* 4.34c]

That is, [Bodhisattvas] with the biggest, [i.e., strongest] faculties [know it easily]. This is where [Subhūti] says, **easy to fully awaken to, Lord, is the supreme enlightenment. For, O Lord, when all dharmas are empty, that dharma does not exist which would fully awaken**," etc.

> Those with soft [faculties] know it with difficulty. [*Ornament* 4.34d]

This is where [Śāriputra] says **Bodhisattvas countless like the sands of the Ganges would not turn away from right and perfect enlightenment** [were it as easy as Subhūti says], so it is hard for Bodhisattvas to fully know it. [Subhūti] demonstrates [to him] that full awakening is easy for

[Bodhisattvas] when they are aware (*saṃjñin*) of the signless and do not apprehend in the four (form and so on, something other than it, its suchness, or something other than that) a sign of a turning dharma. [Śāriputra] says the unwanted consequence [of the assertion that there are no Bodhisattvas who turn from enlightenment] is there would be **only one single kind of Bodhisattva** because the three (Listener vehicle and so on)[41] Bodhisattvas would not exist. Starting from [where Pūrṇa tells Śāriputra to ask Subhūti], **Do you look for even one single kind of Bodhisattva?** [Subhūti demonstrates to Śāriputra that] **in truth**, i.e., in ultimate truth, **and as things stand**, i.e., in the [conventional] representation state you cannot assert either a single Bodhisattva or many of them. Since this is the part tenable [for Bodhisattvas] with middling [strength faculties] he is talking about them.

There are three signs that mark this aid to liberation: the mark of not trembling when [Bodhisattvas] **do not become cowed**, the mark of not being terrified when they **do not become stolid in mind**, and the mark of not becoming terrified when they **have no regrets**. Therefore [Subhūti] says that since big Bodhisattvas [with sharp faculties] derive their status (*prabhāvyamāna*) from the knowledge of all aspects without distinction, you cannot apprehend any basis for the idea that there are three sorts of Bodhisattva, and, **If the Bodhisattva does not become cowed or stolid in mind, has no regrets and is not frightened**, then you should understand that this Bodhisattva is **bound to go forth to the supreme enlightenment.**

There [the *Large Sutra*] says [Bodhisattvas] with small, [i.e., weak faculties] have a perfect achievement of giving and so on, without making it into a sign; it says those with middling [faculties] cultivate the emptiness of all dharmas and so forth; and it says [Bodhisattvas] with big, [i.e., the strongest] faculties [do not apprehend] form and so on, something other than it, its suchness, or something other than that, and so on.

You should know all this [aid to liberation (*mokṣa-bhāgīya*)] is produced by listening and thinking because it first causes [Bodhisattvas] to enter into the [Buddhist] teaching. Here the distinguishing feature of *mokṣa* ("liberation") is separation [from suffering and its causes]. Because it helps that part (*bhāga*), it is an aid to liberation.

[Maitreya] has explained the aid to liberation. Now, thinking, "I shall explain the aids to [knowledge that] penetrates [final reality]," he says,

> Here [the Lord] teaches that the objective support of the warmed is all beings, and says an even mind and so on towards just them are the ten aspects. [*Ornament* 4.35]

The "here" is referring to a path of preparation. Why? In order to make it known that insofar as that [earlier] one was to do with clear realization, and this one is to do with practice, it is distinguished from the aids to penetration explained in the Knowledge of All Aspects chapter. Hence [the Lord] says, **[the Bodhisattva who wants to know full enlightenment] towards all beings, he produces an even mind** and **makes** them **into an object, and stands** [without taking anything as a basis].[42] Similarly, he says they produce a **friendly mind** towards them and make them into an object, produce a mind in which **pride** has been **slain** and make them into an object, and similarly, produce a **thought of benefit**, a **thought free from aversion**, and a **thought free from harming**, and similarly produce a **thought** [that they are] **mother, father, brother, sister, son, daughter**, friends and advisors, and family and blood relatives, and make them into an object. There the ten aspects are based on taking each of the pairs of mother and father and so on as one.[43]

> The peaked [aids to penetration are] when [Bodhisattvas] themself desist from evil, stand in giving, etc., enjoin those on others, and praise and show favor. [*Ornament* 4.36-37a]

"Those," i.e., desisting from evil and engaging in giving and so on. The Lord teaches its special objective supports and aspects where he says, **[The Bodhisattva] himself should become one who abstains from taking life**, and so on, [should practice all the purification dharmas], up to, **should become one who is absorbed in dependent origination** in unfolding and reverse order; and **others also he should induce** to enter into that equipoise, he **should praise** them, and **should enthusiastically support** [or acquiesce in the efforts of] others [who have done so].[44]

> Similarly, the forbearance is knowledge of the four truths underpinned by self and other. [*Ornament* 4.37ab]

"Similarly," i.e., just as [the Lord] has explained the different objective supports and aspects based on self and other for the peaked, he says [about the forbearance], **He should himself comprehend suffering** and so on, up to, **he himself should enter on a Bodhisattva's special way of salvation, and others also he should induce**, and so on.

> Similarly,

i.e., based on self and other,

> you should know the highest dharmas,

i.e., you should know the Lord is explaining their different objective supports and aspects,

> where [he says] they mature all beings and so on. [*Ornament* 4.37cd]

This is where [the Lord] says, **He himself should mature beings** [and so on, up to, **should produce the cognition of the knowledge of all modes, and others also he should induce** and so on. **He should forsake all defilements together**

with their residues and so on, he should acquire the accomplishment of a long lifespan, and the stability of his good Dharma. It is thus that a Bodhisattva, who wants to go forth to enlightenment should train in perfect wisdom and skill in means. When he thus trains, then form, etc. *to*: **the stability of the Good Dharma, will be uncovered to him]**, up to, **And why? Because** even **before**[45] [in his earlier lives] **he did not take hold of form** and so on. **And why?** In corroboration [the Lord] denies that [even the absence of obscuration that is] the non-seizing of those [forms and so on] is the own-being of those [forms and so on]. Thus he says, **because the non-seizing of form, etc. is not form**, up to, **because the non-seizing of the knowledge of all modes is not the knowledge of all modes.**

Furthermore these aids to penetration each are subdivided into three classes: small, middling, and big. There, about the small warmed, based on not harming others at the present time, [the Lord] says, **[the Bodhisattva who wants to know full enlightenment] towards all beings, he produces an even mind** and **makes** them **into an object, and stands** [without taking anything as a basis]. About the middling, based on their intention to benefit others in the future, he says [Bodhisattvas] **produce a thought of benefit**, and **make** them **into an object** and so on; and about the big, based on wanting to supply others with what they want in the present and future, he says they **produce the thought that they are mother, father, brother, sister**, and so on, and **make** them **into an object** and so on. About the small peaked, based on wanting to stop the cause of other's suffering, he says they themselves **abstain from taking life** and so on; about the middling, based on wanting to unite others with the cause of happiness, he says they themselves **fulfill the perfections of giving** and so on; and about the big, based on wanting to remove what causes others to make a mistake about suffering and happiness, he says they themselves **should cultivate the emptiness of the subject** and so on. About the small forbearance, based on wanting to unite

others with the noble path, he says they themselves **comprehend suffering** and so on; about the middling, based on wanting to unite others with the results, he says they themselves **produce cognition for the realization of the fruit of a Streamwinner, etc., but** do **not realize the reality limit** and so on; and about the big, based on wanting to unite others with Buddhahood, he says they **enter on the [Bodhisattva's] special way of salvation**. You should understand that this big forbearance has a single instant. About the small, highest dharmas, based on wanting to mature them in the three vehicles without qualification, he says they themselves **mature beings** and so on; about the middling, based on wanting to unite them with the Bodhisattva path in particular, he says they themselves **produce a Bodhisattva's superknowledges;** and about the big, based on wanting to found for others the absolutely foremost total perfection, he says they themselves **produce the cognition of the knowledge of all modes.**

The statement [in the *Treasury of Knowledge*] that, "The highest dharmas are also a single instant just like the big forbearance" is governed by [the path of preparation you practice for] your own welfare, while here the subdivision into small, middling, and big is an explanation of [the paths of preparation] governed by the welfare of others. Since some things are better, and some things are best for the welfare of others, this does not preclude that.

[Irreversible Bodhisattvas]

[Maitreya] has explained the path-of-preparation aids to [knowledge] that penetrates [true reality].

Question: Is the Saṅgha being discussed the Listener Saṅgha or Bodhisattva Saṅgha? [Response]: There [in the first chapter] the Listener Saṅgha is to be understood—the four pairs of [noble] persons subdivided in terms of the fruit of the paths, and the paths for the fruit—so he still has to

explain the Bodhisattva Saṅgha. It is in three places: at the stage of the path of preparation systematized as the aids to penetration, at the stage of the path of seeing systematized as the forbearances and knowledges, and at the stage of the connected path of meditation. Hence he says,

> Here, starting from the aids to penetration, Bodhisattvas who are (*varttante*) on the paths of seeing and repeated meditation are the assembly of those who have not [turned, and will not] turn back (*avaivarttika*). [*Ornament* 4.38]

[By "assembly" (*gaṇa*) he] means Saṅgha. He still has to say what distinguishes it from Listeners and so on, so he says,

> [The Lord] proclaims twenty signs (*liṅga*), beginning with turning away from form and so on, that are the mark [that Bodhisattvas] standing on the aids to penetration are irreversible (*avaivarttika*). [*Ornament* 4.39]

There, [at *Large Sutra* 377, the first] three [signs that distinguish them from those who turn back are, first], because they have turned away from form and so on. [The Lord] says to Subhūti, negating the connection between those to be known [as irreversible] and [attributes] that would make them known, **but all dharmas are without attributes, tokens and signs!** He says, **[A Bodhisattva should be known as irreversible if he has turned away from form**, up to, **perfect enlightenment. And why? Because form, etc. has no own-being.**[46] There "attributes" [or "aspects"] (*ākāra*) bring in antidotes, "tokens" [or "signs"] (*liṅga*) are indicators of who somebody basically is,[47] and [causal] "signs" (*nimitta*) are the conditions through which you experience them. Furthermore, [second, the Lord says they **do not undergo doubt** and **pay no homage to other gods with flowers** and so on; and [third], again states (*grahaṇa*) that they do not take **the eight kinds of inauspicious places of rebirth** or **the state of a woman.**[48] There the eight situations

precluding a perfect human birth (*akṣaṇa*) are having a wrong view, birth in hell, as an animal, in the world of Yama, where the sacred words of a Buddha are not heard, in a border region, severely retarded, as a deaf-mute, or as a Long-lived god.

Fourth, he again says they themselves **undertake to observe the ten wholesome ways of action, induce** others to do so, **praise** them, and **enthusiastically support** them [in their attempt].

Fifth, they develop the six perfections for the sake of all beings, give [the **gift of Dharma**] **in** [the twelve divisions of the Buddha's sacred word into] **Discourses** (*sūtra*) and so on, **fulfill the intentions** of all beings, and **dedicate** [the merit] **to the supreme enlightenment**.

Sixth, they have no **hesitation, perplexity or doubt with regard to the deep dharmas** because they do not review any dharma. There, "hesitation" is based on not having completely reached the path, when other paths make them hesitate; "perplexity" is when they follow the right path incorrectly; and "doubt" is reservation when the different wholesome states of the lineage dharmas do not [seem to] increase.

Seventh, he says they are **endowed with friendly deeds of body, voice, and mind**.

Eighth, they **do not meet with the five hindrances**. There the five hindrances are **sensuous desire**, [i.e., desire that makes them act to gratify their longing for the experience of sense objects], **ill will**, [the triad of] **sloth, torpor, and excitedness, a sense of guilt**, and **doubt**.

Ninth, they **do not have in any way whatsosever the latent biases** (*anuśaya*). [These are ignorance, attachment, hatred, pride, cankerous doubt, and wrong view, all of which presuppose a state with outflows. They do not have] the latent tendencies (*anuśaya*) with outflows systematized as ignorance and wrong view, but [they do] not [eliminate the latent tendency] with outflows [for attachment] systematized as a desire [for sex] (*kāma*) and [grasping for a new]

existence, because Bodhisattvas intentionally take [rebirth in suffering] existence.

Tenth, their bearing, when they **go out or come back** and so on is [of a person who is] mindful and introspective.

Eleventh, their **habits are clean**, they **have few problems**, and their robes and what they use do not disgust them. [This] is the warmed stage.

Twelfth, **the 80,000 families of worms do not exist in** their **bodies** because their **wholesome roots have lifted** them **above all the world**. [The wholesome roots grow, and the sap runs through the branches with their twists and turns, until the entire tree is fully-grown and alive. Purification is the absence of crooked behavior and thoughts that the wholesome root replaces.]

Thirteenth, their thoughts are not crooked [or devious]. They **transcend the level of the Disciples** and so on and the purity of the wholesome root causes them to acquire higher and higher **perfect purity of body, speech and thought**.

Fourteenth, because they attach **no weight to gain and honor and so on** they induce [others to attempt] the twelve ascetic practices. There the twelve ascetic practices are refuse-rags wearer, three-robe wearer, [coarse] wool wearer, alms-food eater, single-sitter, later-food-refuser, jungle dweller, tree-root dweller, open-air dweller, cemetery dweller, sitter, and natural-bed user.

Fifteenth, they do **not produce miserly thoughts** and so on inimical to the perfections and so on

Sixteenth, because their **intelligence is steady and deep**, they **hear the Dharma from others** and **unite** (*yuktamānatā*) **it with the true nature of dharmas** and thereby perfect (*saṃpādana*) the practice (*yoga*) of the perfection of wisdom.[49]

Seventeenth, if Māra sets up a vision of limitless great Bodhisattvas **predicted [by the Tathagata] to the irreversible** stage who [instead] have fallen into **the eight great hells** and are overcome by their experience of intense, unre-

mitting pain, and if, when they look into this, still their **thought is not disturbed** and they protect living beings they are irreversible from unsurpassed, perfect enlightenment.[50]

[This] is the peaked stage.

The eighteenth [sign] is from [where the Lord says], **Moreover approaching in the guise of a Sramana, Mara, the Evil One, will say: ["What you have learnt, i.e., that you should purify the perfection of giving** and so on, **that has been wrongly learnt. You must confess that it was erroneous** and so on]. He uses the example of an **Arhat** (a monk) that **does not go**, i.e., is not influenced **by someone else** even if they show a different path [to say that the irreversible Bodhisattva is guided only by the true nature of dharmas and is not influenced, even by the Tathāgata, to turn back]. He says why this is tenable with, **And why? Because** he **does not review any dharma in which he could put his faith**, and so on.

Nineteenth, **Moreover**, is when **Mara [approaching in the guise of a monk]** will **expound a counterfeit of the Path by worldly modes of the perception of bones** and so on. They know it is Māra and do not give up the thought to protect beings.

[This] is the forbearance stage.

[Twentieth is where the Lord says to Subhūti, **A Bodhisattva, a great being] not lacking in attention associated with the perfection of wisdom, dwelling** in conformity with the practice (*caryā*) that **the Tathagata has taught,** intending not to fail **at the perfections**, up to, **the knowledge of all modes—[you should know a Bodhisattva with these attributes, tokens and signs is irreversible]**. [This] is the highest dharma stage.

There are six verses that bring together the topics in this long passage from the *Sūtra*.

> They turn away from form, etc., extinguish doubt and bad rebirth, themselves undertake to observe wholesome [action] and join others to that, give [the gift of Dharma] and so on

underpinned by, [i.e., focused on the welfare of] beings, do not hesitate even about the deep topic, do friendly [deeds of] body, etc., do not meet with the five hindrances, destroy all latent tendencies, are mindful and introspective, have clean robes and so on, do not have worms in their bodies, do not entertain crooked thoughts, do the ascetic practices, are not stingy and so on, move yoked to the true nature of dharmas, seek out the hells for the sake of the world, are not led astray by others, know "It is Māra" when Māra shows a different path, and do the practice in which the Buddhas rejoice. Those on the warmed, peaked, forbearance, and highest dharma stages with these twenty signs do not turn back from enlightenment. [*Ornament* 4.40-45]

[Maitreya] has explained the signs of irreversibility for Bodhisattvas standing on the aids to penetration. He has to explain what they are for those standing on the path of seeing so he says,

You should know that the six, five, and five forbearance and knowledge instants mark Bodhisattvas on the path of seeing as irreversible. [*Ornament* 4.46]

What are the sixteen? [First], forbearance and knowledge of dharma in suffering is where [the Lord] says they are irreversible because they **turn away from the perception** (*saṃjñā*) **of form** and so on. He says why it is tenable that turning away from perception and volition is the sign that they are irreversible with, **And why? Because the irreversible Bodhisattva through dharmas which are empty of own-marks enters on the certainty that he will win salvation as a Bodhisattva. He does not apprehend even that dharma and so he cannot put it together or produce it. One therefore says that 'a Bodhisattva who patiently accepts nonproduction is irreversible'.**

[Second], knowledge of dharma in suffering is from where he says, **Moreover, Mara [approaches** and says], **the**

same as space is this knowledge of all aspects, with non-existence for its own-being, empty of an own-mark; no knower, act of knowing, or known **can be apprehended.** Then, because they understand he is deterring them from the Dharma, **their thought is firm, unshakeable and unconquerable** (*asaṃhārya*), and because they practice as they have been induced to do they do not veer from their motivating aim.[51] There thought is "firm" because it is without breaks, "unshakeable" because it gives direct perception, and "unconquerable," [or, "safe"] because others cannot reach it, i.e., not in error when [Bodhisattvas first] fully entertain [the thought], when they practice it, and in its motivating aim.

[Third], subsequent forbearance and knowledge of suffering is where [Subhūti asks if **irreversible Bodhisattvas** can **be called reversible** and vice versa, and the Lord] explains both reversible and irreversible Bodhisattvas based on them both reversing **from the level of the Disciples or Pratyekabuddhas**, and not reversing from the knowledge of all aspects. There [in the *Sūtra*] the two—going forward to truth that is a reverse, and not going forward to truth that is an advance—are the reversal and non-reversal here, not just the usual (*mātram*) reversal or the usual advance. [The Lord uses this language here] because at the third instant, connected with subsequent knowledge, there can be a fall to the level of a Listener and so on, because [this instant of the Bodhisattva's path of seeing] heralds the arrival of [knowledge] that counteracts the three realms.

Fourth, subsequent knowledge of suffering is where [the Lord], based on Bodhisattvas who [*Ornament* 4.47] "extinguish the branches [of concentrations," i.e.], delight in forsaking [hindrances that prevent them taking rebirth for the sake of others], says, **Moreover**, in sequence they **enter on** the nine attainments (*samāpatti*), thirty-seven dharmas in the wings of enlightenment, **enter on** the attainment of the three doors to liberation meditative stabilizations, do not obtain the **fruits** of those [meditations], and, to extinguish the branches, **take hold of a personality** that is appealing to

beings. Those who "extinguish the branches" means those intent on eliminating those branches in the concentration or absorption (*samāpatti*), for example, the first concentration with five branches and so on. Maitreya uses the locution "extinguish the branches" to teach that subsequent knowledge counteracts the bases of the Form and Formless [Realms]. They "take hold of a personality" that is appealing in the sense that Bodhisattvas, at the subsequent knowledge of suffering stage, forsake their attainment of freedom from attachment, [and, motivated by love, take birth in the Desire Realm and so on].[52]

Fifth, forbearance and knowledge of dharma in the origin is where he says, **Moreover [irreversible Bodhisattvas]** who **pay attention to enlightenment**, and are **not lacking in the thought of enlightenment**, remove through examination the conceptualizations that [the path of] seeing has to eliminate. They produce a lightness of body and mind whereby they do not **attach weight to form** and so on, in detail, up to where he denies that they **attach weight to the vision of the Buddhas, or the planting of wholesome roots**. He justifies this with, **And why? Because all dharmas are the same as space, have nonexistence for own-being, are empty of own-marks**. He says even with such attention they **remain unbewildered**, [i.e., are not slovenly] **in all of the postures** [when they walk, stand, sit, or lie down].

Sixth, knowledge of dharma in the origin is where he says, **Moreover** [Bodhisattvas] live **the life of the householder** and **with skill in means** make a demonstration (*upadeśa*) of **all pleasant things**, [literally, the qualities of the five sense objects]. They themselves **undertake** the perfection of giving and so on by giving **the gift** of abundant varieties **of food** and so on, **induce others** to do so, **praise** them, and **enthusiastically support** them [in their attempt].

Seventh, subsequent forbearance and knowledge of the origin is where he says that they always **remain chaste** and do not rile up others [by hurting them]. They live a chaste life, remove their lust for sex, show that their mind-

stream is moistened with [compassionate] calm abiding by not injuring others, and fill up **Jambudvipa**, up to, **the great trichiliocosm with the seven precious things** and give them away. Because the five **Vajrapāṇi clans** will stick close by them [to protect them until enlightenment] so Māra and so on cannot harm them.

Eighth, subsequent knowledge of the origin is where he says their minds are **not distracted**, and their **faith faculty** [and so on] **not deficient** so they are **true persons** (in the sense that they have mastered the art of not losing track of the thought of enlightenment). They do not make **spells** and **magical formulas for the control of women**,[53] nor **medicine and herbs** [to sell, instead of give away to cure the sick], nor do divinations for men and women [about marriage] and so on. **And why? Because they do not see any sign in dharmas**. Therefore they live a pure life. There "medicine" (*auṣadha*) is defined as a concoction of ingredients (*aṅga*). A "herb" (*bhaiṣajya*) is a single ingredient. Alternatively, medicine is for curing a full-blown disease, and an herb is a prophylactic. Another explanation is that medicine is what you get in a balanced physical state, and you are given an herb for a particular imbalance.

Ninth, forbearance and knowledge of dharma in stopping begins where he says, **Here, Subhuti, the Bodhisattva who courses in perfect wisdom and who is not lacking in attentions to enlightenment [is not preoccupied** (*yogam anuyuktaḥ*) **with the skandhas** and so on. The Lord] denies (*pratiṣedha*) [that Bodhisattvas] are preoccupied with **skandhas, elements, or sense fields** to teach they are the opposite of Listeners and so on. He uses both the word *yoga* and *anuyoga* ("yoga that follows") [together in a compound rendered "preoccupation" in English] to teach [that Bodhisattvas are unlike Listeners who] apply themselves (*yoga*), and then again apply themselves (*anuyoga*) to the truth of suffering and origin, and the truth of cessation and path, respectively, in a temporal sequence, [instead of viewing all dharmas as sharing the same, empty nature]. **And why?**

Because, standing in the emptiness of the essential original nature, he does not review of any dharma the inferiority or superiority. This is to let you know the reason why they are opposite.[54]

Tenth, knowledge of dharma in stopping is where he denies they are preoccupied **with talk** about dharmas [such as **kings** and **robbers**] that are obstacles to the wholesome side that causes realization. He is saying each is totally gone when they have knowledge of stopping. He gives the justification for this with, **And why? Because in dharmas that are empty of own-marks he does not review of any dharma a bringing along or a taking away.** He uses the word "talk" [or "tale"] (*kathā*) to teach that since [Bodhisattvas] destroy the conceptualization of bases just when they have knowledge of suffering and origin, knowledge of cessation counteracts the conceptualization of mere [nominally existing] talk. Based on this stage [of the path] it is said, "All this is name only, established only when there is *saṃjñā* [consciousness that discriminates or names things]. There is no [meaning] to be expressed different to [the words] that express it."

Eleventh, subsequent forbearance and knowledge of stopping is where, as earlier, [he denies Bodhisattvas are preoccupied with] **talk about armies** that are like the accumulations of [merit] for enlightenment from the many and various dharmas of giving and so on—a nice way of expressing (*sūc*) the fact that at the knowledge of stopping stage there are many prerequisite accomplishments. He gives the justification for this with, **And why? Because one who is established in the emptiness of the essential original nature does not review of any dharma its shortage or abundance.**

Twelfth, subsequent knowledge of stopping is where, as earlier, [he denies Bodhisattvas are preoccupied with] **talk about battles** that are like an attacking counteracting side and an attacked opposing side. **And why? Because standing on the suchness of the path, he does not see**

any affection or aversion on the part of any dharma whatsoever.

Such a stage is, in itself (*svarasataḥ*), the cessation of four types of maturation, [i.e., life-long karmic results]. These are where he says about the cessation of village-like faculties, as earlier [that Bodhisattvas are not preoccupied with] **talk about villages** that are like just faculties qualified as maturation. **And why? Because established in the emptiness of all dharmas, he does not see the assemblage or nonassemblage of anything.** About the cessation of city-like great elements that underpin the faculties he says, as earlier, [that Bodhisattvas are not preoccupied with] **talk about cities** that are like basic and secondary elements that are the site of the faculties. **And why? Because established in the emptiness of space he does not review the attraction or nonattraction of anything.** About the cessation of sense objects that are like market towns he says, as earlier, [that Bodhisattvas are not preoccupied with] **talk about market towns** that are like shapes and so on that are the objects [of the senses]. **And why? Because established in the reality limit, he does not review the increase or diminution of anything at all.**[55] And then, about the cessation of settling on self, [the Lord] says, as earlier, [that Bodhisattvas are not preoccupied with] **talk about self**, etc.[56] because, since he says that **all dharmas are totally pure**, [a **self**, up to, **one who knows, one who sees**] has that [purity] for its [final] nature because the basis undergoes complete transformation. He gives the justification for this with, **And why? Not lacking in mental activities connected with the knowledge of all modes, he dwells preoccupied with [nothing at all outside] talk of the perfection of wisdom.**

You should know the cessation of each of these four types of maturation as it happens in the three realms. How? First the cessation of faculties is of the faculties [the gods are born with] in different concentrations and formless states, as they are explained [in *Treasury of Knowledge* 8.12 and 2.17]: "The feeling [faculties] of those reborn in [the four]

concentrations are [first] mental happiness, [sense] happiness, and equanimity; [second] equanimity and mental happiness; [third] happiness and equanimity; [and fourth] equanimity."[57] In the formless states they are the "equanimity, life, and thinking mind" faculties [found with all states].[58] There the cessation of what underpins the faculties is based on [the statement], "Here also the continuum of mind is contingent on the group [of four mental skandhas] and the life [faculty]."[59] Again, the cessation of the objects of the faculties that are like a market town is [the cessation of] dharmas—the objects of the thinking mind [faculty]. Settling on self is omnipresent so its cessation is also tenable.

Thirteenth, forbearance and knowledge of dharma in the path is where [the Lord] denies that [Bodhisattvas] **coursing** in the six **perfections, dwell preoccupied with meanness** [stinginess] and so on, to teach that the forbearance [path of seeing] causes separation from cankers because it is an uninterrupted path. He says they dwell **in the emptiness** [or **dharmahood**] **of all dharmas** and **want dharma**, to teach that they act in accord with their desire to do wholesome dharmas. He says they **course in the** [undivided] **Dharma-element** and **do not speak of a broken dharma**, to teach that because practice dharmas and result dharmas are conditioned, [i.e., the result of volition], and unconditioned, respectively, they forsake and appropriate them. He says they **want** to have the spiritual **friendship of the Buddhas, [the Lords], and of the Bodhisattvas** to teach the causal sign for reaching [this] extremely special stage. And to teach that they have control over their rebirth, he says they **establish in supreme enlightenment** those who **belong to the vehicle of the Disciples** and so on, **incite** them to it, and **discipline** them in it, and have the accumulation [of merit and wisdom] that gains a special realization so they can take rebirth in the direct presence of the Buddhas **according to plan**.

Fourteenth, knowledge of dharma in the path is where, using the example of **Streamwinners** and so on [who are

certain about their status], he says, **Moreover** [**irreversible Bodhisattvas** who **course in the perfection of wisdom**] do not take [even] an atom as a basis, and, **established in subject emptiness, etc. up to the wishless door of liberation,** have **no uncertainty about the stage they have made their own.** He says this to teach that the knowledge [path of seeing] is the path of freedom causing the separation attainment (*visaṃyoga-prāpti*). He says **established on that irreversible stage** they **purify the Buddha-fields, mature beings**, cause them to **see through, destroy**, and **shatter**[60] the **deeds of Mara**, to teach the function of [or results that come with] what you get from separation.

He uses the example of a person who has committed [a deadly sin] with immediate [retribution], to say the **whole world with its gods, men, [and Asuras]** cannot divert **the irreversible thought** free from conceptualization **that has been truly established. And why? That irreversible thought, having transcended the world with its gods, has entered on the certainty of salvation**. He says this to teach that knowledge of dharma in the path counteracts the three worlds. He says after they have attained **the superknowledges** they **pass on from Buddha-field to Buddha-field** to see the Buddhas, to teach the complete purification for accomplishing special qualities.[61] He says they **cleanse those deeds of Mara through skill in means at the reality limit** and **have no hesitations about the stage which is theirs by right**, to teach that they do not turn back from it, because this lets you know that they have an unmixed and purified practice. **And why** [do they not turn back]? **Because they have no uncertainies about the reality limit, and do not review this reality limit as either one or two.** He says this to teach that they are absolutely certain [in their practice], because those who apply themselves to the production of **no thought on the level of the Disciples,** etc., even after they have passed through this life, go forth on no other path. He gives the justification for saying their knowledge is opposite to the level of Listeners, etc.,

with, **And why? Because** [Bodhisattvas] **do not, when all dharmas are empty of own-marks**, review **production, stopping** and so on.

Fifteenth, subsequent forbearance and knowledge of the path is where he says they gain certainty, [thinking, '**it is not the case that I shall not win**] **full enlightenment, I will in fact win it**,' to teach [that this forbearance stage gives] separation from non-enlightenment. **And why? Because the supreme enlightenment is empty of own-marks.** You should understand that when he says, [**When the Bodhisattva has thus stood firm on the stage that is his by right he cannot be led astray or crushed by others**, i.e., when Bodhisattvas] have stood thus, have stood and cannot be led astray or crushed by others on the stage which is theirs by right, "the stage which is theirs by right" is the three all-knowledges, respectively. **And why? Because as he has stood firm on it, he becomes endowed with an insuperable cognition**. Alternatively, [the Lord] indicates the three levels based on separation, what you get from separation, and the unshared knowledge of all aspects. [The Lord then says, **If again Mara, the Evil One, in the guise of the Buddha were to come to him and say**], **'Realise Arhatship here and now! You are not predestined to full enlightenment. You have not acquired the patient acceptance of dharmas which fail to be produced, and without that you cannot be predicted**,' and so on, Bodhisattvas who, **having heard** Māra dissuading them in this way, **do not become cowed, do not become terrified in mind**, and so on have definitely been predicted. This is because for those standing there only the single [sixteenth] instant of the [path of seeing] realization dharma is left, so either they fall [to the state of an Arhat] or become special [irreversible Bodhisattvas]. **And why? Because he knows that he has the** causal **dharma** sign **endowed with which a Bodhisattva is**] **predicted** [**to the supreme enlightenment**]. This causal sign is their entry into the certainty of salvation (*nyāma*).

Sixteenth, subsequent knowledge of the path is where [the Lord] says, [**Mara predicts the Bodhisattva to the level of the Disciples or Pratyekabuddhas**, saying], "You will never have perfect enlightenment." [Māra comes **when the Bodhisattva reads and studies**• **the Extensive Sutras**, saying, **'these have not been taught by the Lords or their Disciples.] Taught by Mara are these Sutras in which you course.'** When [Bodhisattvas] investigate this they know, **This one is surely Mara.** [The Lord] says this to teach [that at the sixteenth instant Bodhisattvas] get the non-enlightenment *visaṃyoga-prāpti* ("separation attainment"). He says they **give up even** their **self and life** (the two words are to teach that they give up parts of themselves, and their entire self) **so that** they **may gain the True Dharma**—the teaching of the perfect Buddha that **all dharmas are empty**, and they **consider in** their **minds** that [this True Dharma] of theirs is [the True Dharma] (the separation attainment [from non-enlightenment]), to teach they have the good fortune to gain the True Dharma. He says they acquire **the Dharanis**, [i.e., memory and understanding], so they retain (*dhāraṇa*) books [in their mind], and learn and do not forget what the Buddhas have explained, to teach that they accomplish special qualities. Moreover, he says that because they have acquired dhāraṇī, it makes them certain about **whatever may be said or spoken by anyone** and certain to employ the skill in means to mature all beings. They are **endowed with great qualities, endowed with immeasurable qualties, endowed with incalculable qualities.** You should understand these three statements based on the forbearances, and knowledges, and the knowledge of all aspects, respectively. **And why? Because he has acquired an endless and boundless cognition which is not shared by all the Listeners and Pratyekabuddhas.** There it is "endless" because it has endless aspects, and "boundless" because you cannot objectify it in any way.

There are five verses that bring together the topics in this long passage from the *Sūtra*.

> They turn away from the perception (*saṃjñā*) of form, etc., their thought is firm, and they reverse from the two deficient vehicles. They exhaust the branches of the concentrations and so on, and have lightness of body and mind. They are skillful in their use of sense objects, at all times lead a chaste life, and are pure in the way they earn their livelihood. They do not dwell preoccupied with skandhas and so on, obstacles, accumulation, battle, faculties, and so on, or stinginess and so on. They do not take even an atom as a basis, are certain about their own level, have stood firm on the triad of levels, and give up even their life for Dharma. These sixteen instants are the signs that the thoughtful [Bodhisattva] standing on the path of seeing is irreversible. [*Ornament* 4.47-51]

[Maitreya] has explained the marks of the irreversible Bodhisattva Saṅgha standing on the path of seeing. Now he has to explain those on the path of meditation so he says,

> Deep is the path of meditation. [*Ornament* 4.52a]

This is where [Subhūti says the irreversible Bodhisattvas are **endowed with great qualities, with immeasurable, with incalculable, and with unmeasured qualities**. The Lord replies it is because they have unique **cognition** and have **consummated the analytical knowledges** that allow them to answer all questions. Subhūti then] says, **[The Lord could for aeons go on explaining the signs through which an irreversible Bodhisattva is exalted]. It would be well, O Lord, if now those very deep stations were explained.** He repeats [the word "deep," rendered "very deep" in English], to teach that meditation is repeated habituation. As for "stations" (*sthāna*), he uses the word *sthiti*, [in the sense of something that remains standing], to teach that this [path of meditation] is in a connected series. [Subhūti says, **It would be well, O Lord, if now those very deep stations were explained**], **established in which the Bodhisattva,**

the great being, coursing in the six perfections, fulfills the four applications of mindfulness, etc. *to*: **the eighteen special Buddhadharmas**, to teach that [the path of meditation] causes the fulfillment of every realization.

Question: What is its depth? [Maitreya] says,

> [Deep is the path of meditation], depth is emptiness and so on. [*Ornament* 4.52b]

[The Lord] says, **emptiness, the signless, the wishless, the uneffected, the unproduced, dispassion, cessation, nirvana, quietness, suchness, and the reality limit** are the deep station.

Question: What, then, is the depth of emptiness and so on? [Maitreya] says,

> Depth is freedom from the extremes of superimposition and over-negation. [*Ornament* 4.52cd]

There [at *Large Sutra* 390, Subhūti asks, **What is the Suchness of form?** and the Lord says to Subhūti that suchness is that **in which there is no form, etc. and yet is not other than form, etc.** Subhūti then says, **Lord you have nicely explained, by a subtle method, the irreversible Bodhisattva who is prevented** (*nivārita*) **from form, and nirvāṇa.**][62] Freedom from the extreme of superimposition is where they say, [**the irreversible Bodhisattva**] **is prevented from form**, [i.e., does not settle on form, and], suchness is that **in which there is no form**. There the freedom from the extreme of over-negation is where they say, [**Lord**] **you have nicely explained nirvāṇa**, and, **Suchness which yet is no other than form. In the** same way they nicely explain that [Bodhisattvas] prevent (*nivāraṇa*) all dharmas, and nicely explain nirvāṇa. [In that way they explain] the deep station of form and so on.

Question: What, then, is the path of meditation? [Maitreya] says,

> The path of meditation is continual reflection, weighing, and meditation. [*Ornament* 4.52ab]

This is where [the Lord], stressing the topic of repetition connected with [the deep stations],[63] says, **If again** [Bodhisattvas] **will**, with wisdom arisen from listening, **reflect on those very deep stations [associated with the perfection of wisdom], will weigh them up** with wisdom arisen from reflection, **meditate on them** with wisdom arisen from meditation [they will make great merit].

Question: Again, what is the range (*viṣaya*) of the path of meditation.[64] Maitreya says,

> [The path of meditation is] on the aids to penetration, path of seeing, and path of meditation. [*Ornament* 4.52cd]

This is where [the Lord] says [Bodhisattvas think], **'Thus must I stand as is commanded in the perfection of wisdom** in the Aids to Penetration section, **thus must I train myself as it has been explained in the perfection of wisdom** in the Path of Seeing section, **thus must I progress as it has been pointed out in the perfection of wisdom'** in the Path of Meditation section. [The Lord] then makes six statements that [if Bodhisattvas] **thus** [as it has been commanded and so on in the different sections] **perfects himself, thus meditates, thus investigates, thus makes an effort, thus strives, thus struggles,** during the periods of the four aids to penetration, and the paths of seeing and meditation [they make great merit].

[Question]: Why is just that the range of [Bodhisattvas on] the path of meditation? [Response]: There is no fault because it is in a continuum. Each earlier is [the object] of each later.[65]

The benefits of the path of meditation are three. This is where [the Lord], using the example of a man continually thinking about somebody else's woman with whom he has arranged a date, says [Bodhisattvas] have gained

incalculable, [immeasurable, and innumerable] wholesome [roots from producing just that thought] and therefore **for an immeasureable aeon** will **spurn, turn their back on, and leave behind saṃsāra** (locutions for extinguishing karma, holding it in check, and not producing it anew). He says this to teach the function of the path of meditation.

How many subdivisions does it have?

> Because it is in a continuum they assert that it is subdivided into nine (small, middling, and big) small and so on subdivisions. [*Ornament* 4.53]

You should construe this as follows: the opposing side and the counteracting side have [these subdivisions. The master Vasubandhu says in his *Treasury of Knowledge Autocommentary*][66] that there are "nine divisions because the three root divisions (small, middling, and big) are each again subdivided into three (small, middling, and big). Thus there are small-small, middling-small, and big-small; small-middling, middling-middling, and big-middling; and small-big, middling-big, and big-big." You should know that these subdivisions of the counteracting side are matched with the subdivisions of the opposing side. "The small-small path eliminates the big-big" conceptualization, "and so on, up to, the big-big path eliminates the small-small" conceptualization. "This is because you cannot have a big path right from the beginning, or because when you have produced a big path you cannot have a big canker. Just as you wash out the grosser dirt from dirty clothes earlier, and the subtler [stains] later, and just as a tiny light destroys gross darkness is the example for this. Bright dharmas are stronger and dark ones are weaker, so even a moment of a small noble path uproots big cankers that have come down one after the other in the beginningless cycle of existence. This is like a [single] triple procedure that clears up even imbalances [of the humors] that have developed over a long period of time, and like an instant of a tiny lamp that dispels great darkness."

Amongst these, about the big-big conceptualization [the Lord asks Subhūti if] **a Bodhisattva lacking in perfect wisdom who gives gifts for aeons countless like the sands of the Ganges to the triple Jewel** [would **beget a great deal of merit**. Subhūti says, **He would**. Then], about the small-small side that counteracts it, [the Lord] says, **greater is the merit that** [**a son or daughter of good family**] **beget by making endeavors** to hear [**this deep perfection of wisdom**] and so on. He justifies this statement with, **And why? For this is** the path of the Bodhisattvas **by which the supreme enlightenment is fully known.**

Second, about the middling-big conceptualization [the Lord asks Subhūti] if they (from here on the "they" stands for those "lacking in perfect wisdom") for as many **aeons would bestow donations upon Streamwinners, etc.** *to*: **upon the Tathagatas, Arhats, right and perfect Buddhas,** [**would** they **on account of that beget much merit?** Subhūti says yes, and then], in comparison, about the middling-small path that counteracts it [the Lord] says, **greater is the merit that they beget by making endeavors** [**about this deep perfection of wisdom**] and so on. He justifies this statement with, **And why? For having transcended the level of the Disciples** they **fully know the supreme enlightenment.**

Third, about the small-big conceptualization he again [asks if] they, for as many **aeons**, were to stand developing **giving, morality, patience, vigor, concentration, and wisdom,** [**would** they **on account of that beget much merit?** Subhūti says yes, and then], in comparison, about the big-small path that counteracts it [the Lord] says, those others (from here on the "others" are those "making endeavors about this deep perfection of wisdom") **would beget greater merit** from having practiced **giving gifts** and so on **for only one day**. He justifies this statement with, **And why? Because the perfection of wisdom is the genetrix of the Bodhisattvas** because **having stood in** this, they **fulfill all dharmas.**

Fourth, about the big-middling conceptualization he again [asks if] they, for as many **aeons**, were to **give the gift of dharma, [would** they **on account of that beget much merit?** Subhūti says yes, and then], in comparison, about the small-middling path that counteracts it, [the Lord] says, **greater would be the merit that** those others **beget** when they **give the gift of dharma for one single day only**. He justifies this statement with, **And why? Because** those **who lack perfect wisdom also lack the knowledge of all modes;** those who **do not lack perfect wisdom also do not lack the knowledge of all modes**.

Fifth, about the middling-middling conceptualization he again [asks if] they, for as many **aeons**, were to **make endeavours about** the four concentrations, up to, **the four applications of mindfulness, etc.** *to*: **the special Buddha-dharmas, [would** they **on account of that beget much merit?** Subhūti says yes, and then], in comparison, about the middling-middling path that counteracts it, [the Lord] says, **greater is the merit** those others **beget if they make endeavours for one single day only**. He justifies this statement with, **And why? Because** they are absolutely certain to go forth, because it is **impossible** that those who are **not lacking in perfect wisdom turn away from the knowledge of all modes**, while it is possible for those who are lacking to turn away.

Sixth, about the small-middling conceptualization he again [asks if] they, for as many **aeons**, were to **dedicate material gifts, [the gifts of Dharma and those] attentions associated with meditative seclusion to the supreme enlightenment, [would** they **on account of that beget much merit?** Subhūti says yes, and then], in comparison, about the big-middling path that counteracts it, [the Lord] says, **greater would be the merit** those others **beget if they give material gifts** [and so on] **for one single day only. And why?** He says **dedication of the perfection of wisdom is the best.**

Seventh, about the big-small conceptualization he again [asks if] they, for as many **aeons**, were to **dedicate to**

the supreme enlightenment all the wholesome roots of the past, future, and present Buddhas and Lords, as well as those of their congregations of Disciples, [**would** they **on account of that beget much merit?** Subhūti says yes, and then], in comparison, about the small-big path that counteracts it, [the Lord] says, **greater would be the merit** those others **beget if they** rejoice in and dedicate those wholesome roots **for one single day only**. He justifies this statement with, **And why?** Because rejoicing dedication of the perfection of wisdom is the best.

Eighth, about the middling-small conceptualization [Subhūti] says **karmic accumulation** is **mere imagination**, it begets greater merit, and there would be the unwelcome consequence that the absence of karmic accumulation[67] [that is the path of meditation at this level] would **produce right views**, [and cause Bodhisattvas to] **enter on the right way to salvation**, and **fully know the supreme enlightenment**. About the middling-big path that dispels (*pratikṣepaṇa*) it, [the Lord] says, [**So it is**. Still, there is an accumulation of merit on the covering level, through karmic accumulation.] **Now, even that karmic accumulation appears empty, null, vain, and insubstantial**. He sets out the response to convey his idea (*ākṛta*) that the [conceptualization that Subhūti referred to] earlier is not at the ninth stage of the path of meditation. There the emptinesses of subject, object, and of subject and object make it known that karmic accumulations are "empty." The emptiness of emptiness, great emptiness, and the ultimate emptiness make it known that they are "null." The emptiness of the conditioned, of the unconditioned, of what transcends limits, of before and after, and of non-repudiation make it known that they are "vain." And the emptiness of an essential nature, of a mark, and the emptiness of the non-existence of own-being[68] make it known that they are "insubstantial." The Lord gives a justification for [his statement, "karmic accumulation appears empty, null, vain, and insubstantial"] with, **And why? Because he is well trained in all the emptinesses from emptiness of**

a subject, up to, **emptiness of the nonexistence of own-being**. Alternatively, he says karmic accumulations appear in the four ways, empty and so on, based on armor, setting out, equipment, and going forth practice, respectively, as where [Subhūti, at *Large Sutra* 191] says about this, [when the Lord says Bodhisattvas practicing the six perfections are like magicians],[69] "As I understand the meaning of the Lord's teaching, as certainly not armed with an armour should this Bodhisattva, this great being, be known, because such is the true nature of dharmas—such is the emptiness of their own marks—that in fact they are illusory."

The small-small conceptualization is based on a path of meditation comprised of an attainment [of merit] that you can calculate, measure, and limit. There is a big-big ninth level path that counteracts it. About it [the Lord] says, **[To the extent that a Bodhisattva], having stood in these emptinesses, [goes on contemplating all karma formations in this manner, to that extent he becomes one who does not lack perfect wisdom]**. He says, on the path of meditation those who do not lack the perfect wisdom that is included in the ninth level gain **incalculable, immeasurable, and measureless merit**, to teach what is connected with the three examples.

Subhūti inquires about the implications, [literally, "secondary mark"] of the own-being mark, [of the ninth level of the path of meditation] with, **What is the distinction and difference between the incalculable** and so on? [The Lord says, **'Incalculable' is that which has no number, or to which calculation does not apply in conditioned and unconditioned elements.**[70] **'Immeasurable' is that of which no measure can be apprehended in past, future, or present dharmas. 'Measureless' is that which one cannot measure.**] He says calculable and incalculable elements marked as saṃsāra and nirvāṇa **have no number** in order to teach [that the path of meditation] is a realization of their sameness. He says time, of which **no measure can be apprehended**, is immeasurable, to teach that its realization is

an unconditioned phenomenon. He says what you **cannot measure** is measureless, to teach its mastery over the objects of the knowledge of all aspects. This is what "incalculable" and so on imply. He is saying that based on their own-being mark, all dharmas are empty, and hence incalculable, immeasurable, and measureless.

In that case, [says Maitreya],

> Ultimately, declarations about the **incalculable** and so on do not bear [analysis]. [*Ornament* 4.55ab]

His idea is that [the Lord is saying] the emptiness mark cannot be divided, so ultimately language divisions [cannot be divided] either.

[Maitreya says],

> The Sage asserts that on the covering level these are **outpourings of** pity. [*Ornament* 4.55cd]

This is where [the Lord agrees with Subhūti and] says, **[So it is.] No distinctions can be apprehended by way of word**[71] **or meaning. The expression of this inexpressible [by the Tathagata] as 'incalculable,'** up to, **'Nirvana' is declaration that is the outpouring** from the compassion **of the Tathagata.**[72]

If "the declarations are outpourings from the compassion of the Tathāgata," then they will have to be objects within the range of everyone. [Subhūti, therefore, understands what the Lord is saying and says, **I am amazed that the Lord has expressed the inexpressible true nature of dharmas.**[73]] **As I understand the meaning of the Lord's teaching,** "The declarations are the outpourings from the compassion of the Tathāgata," **all dharmas cannot be talked about** by the Tathāgata, because he has fully awakened to all dharmas. How can this be? [The Lord] says, **There is nothing that can be said about them in emptiness.**

[Maitreya says],

> Diminution and growth, when the entity cannot be expressed [in words], are not tenable. The so-called "meditation" path does not diminish . . . [*Ornament* 4.56ac]

the class of nine, big-big and so on, conceptualizations

> nor build up [*Ornament* 4.56d]

the class of nine, small-small and so on, paths. This is the argument. It is [at *Large Sutra* 395] where [Subhūti] says [the Lord] denies the **growth or diminution of an inexpressible object**, so he denies **growth or diminution of the perfections, etc.** ***to*****: the special Buddhadharmas**, so they will not be able, through **the knowledge of all modes**, to know **full enlightenment**.

[Maitreya] sets out the response to this with,

> [The Lord] asserts that this [path] also accomplishes the desired aim, like enlightenment. [*Ornament* 4.57ab]

He is referring to the path of meditation. This is where [the Lord] denies that **I-making** grows [in Bodhisattvas], whatever the realization dharma they are [coursing] in, and says that those whose dedication of the attentions and so on conforms to [the way things are done in] **utmost, right, and perfect enlightenment** will be able[74] [to know] that [enlightenment].

What is enlightenment? [Maitreya] says [about the Lord],

> He asserts "enlightenment" has "suchness" for its mark, and that [path] has that mark as well. [*Ornament* 4.57cd]

He says the state of **enlightenment** is the **Suchness of form, etc.** ***to*****: Suchness of Nirvana.** Thus he permits coursing in the Perfection of Wisdom when [Bodhisattvas] apply themselves to the prevention of growth and diminution, [i.e.,

when they do not settle on the ultimate reality of opposing and counteracting sides]. And in that way he has expressed the unmistaken cause and effect relation, because cause and effect, or effect and cause, are each presented based on the nature of the other, [i.e., you posit a cause when there is an effect, and an effect when there is a cause].

Based on that [Maitreya] also says,

> Enlightenment is not joined to [or possible through] (*yuktā*) the earlier or later thought. [*Ornament* 4.58ab]

This is where [Subhūti] says **earlier and later productions of the thought** are **not in touch with** each other, so **the accumulation of wholesome roots** for three incalculable eons is impossible, and therefore (he asks), **by means of** what **thought** [do Bodhisattvas] **awake to full enlightenment**?

[Question]: How, then, is enlightenment possible? [Reply]: By ordinary common sense (*loka-prasiddhena*),

> by using the example of a lamp. [*Ornament* 4.58c]

This is where [the Lord], by using the example of burning a lamp's **wick** to teach that both productions of the thought have that [enlightenment] as a result, teaches that [Bodhisattvas] training on the ten levels that have the production of the thought as their object, awaken to enlightenment, but not by means of the first and last productions of the thought, nor independent of them.

How should you understand that? [Maitreya says],

> There are eight, deep, true dharmic natures. [*Ornament* 4.58d]

You have to connect this with what it has to be referring to in this context, [i.e., to the path of meditation]. Why are they eight? Because the depth is in eight forms (*aṣṭa-vidha*). What are they? [Maitreya says],

> The depth is in production, stopping, suchness, the knowable, knowledge, practice, non-duality, and skill in means. [*Ornament* 4.59]

This is where [*Large Sutra* 397 first] says about the depth of production, **conditioned coproduction** is deep because **enlightenment** is not **by means of** both [the first and last productions of the thought] **nor independent of** them, and where it negates the production of a thought that has stopped.[75]

> *The Lord*: **What do you think, the thought that has stopped, will that arise again?**
> *Subhuti*: **No, O Lord.**

[Second],[76] about the depth of stopping, it says a thought that has been produced is doomed to stop (*nirodha-dharmin*), [i.e., is already in the process of stopping], and negates that what is doomed to stop will do so.

> *The Lord*: **The thought which has been produced, is that doomed to stop?**
> *Subhuti*: **No Lord.**
> *The Lord*: **What do you think, Subhuti, what is doomed to stop, will that be stopped?**
> *Subhuti*: **No Lord.**

What does he mean? Just being produced is to be getting ready to stop, hence in the throws of stopping and having that for its essential nature. How, then, could it stop again?

[Third], about the depth of suchness, it says that those two **abide** (*sthiti*) **just as Suchness does**, intending that as the object of the non-conceptual knowledge [of a Buddha] it will break through the reality limit [and become the state of enlightenment].[77]

[Fourth], about the depth of the knowable [object] it says suchness is not other than the thought, nor is it not other than the thought.

[Fifth], about the depth of knowledge it says suchness does not review suchness. As it says, **And Suchness does not review Suchness.**

[Sixth], about the depth of practice (*caryā*), it permits [Bodhisattvas] to **course** (*caryā*) **in the deep perfection of wisdom** based on coursing that does not course anywhere. **And why? Because [in the Bodhisattva, the great being, who courses in the perfection of wisdom, these ideas** (*samudācāra*) **do not proceed, they do not happen** (*samudācarati*)**]. To one who stands in Suchness nothing** prediction [of enlightenment] and so forth **happens.**[78]

[Seventh], about the depth of non-duality, it says Bodhisattvas coursing **in ultimate reality** do not course **in ideas**. They do not apply themselves to the **perception of signs** or no signs.

[Eighth], about the depth of skillful means, it denies that [Bodhisattvas] **awaken to full enlightenment without having fullfilled the ten powers [of a Tathagata], etc.** *to*: **the** eighteen unentangled **Buddhadharmas** and says that is their **skill in means**. It denies that [Bodhisattvas] **make any dharma into something existent or nonexistent. And why?** It says, **established in** the knowledge of **the own-mark-emptiness of all dharmas** they are skillful in protecting beings who course in this or that opposing side [dharma], establishing them in the antidote to it.

He has explained the irreversible trainee Bodhisattva Saṅgha standing on the paths of seeing and meditation training. Now he must explain the sameness of saṃsāra and nirvāṇa to make clear the marks of the non-trainee Saṅgha. [Bodhisattvas] are in training for as long as they are eliminating defilement conceptualizations and eliminating purification conceptualizations. They are not in training when they understand both are the same, because there is nothing beyond that to train in. Therefore [Maitreya] says,

> Because dharmas are like dreams [Bodhisattvas] do not construct [imaginary] existence and peace. [*Ornament* 4.60ab]

This is where, from here on, [at *Large Sutra* 398, Subhūti], based on the fact that the [examples] are connected with opposing and counteracting sides that are conceptual, [i.e., falsely constructed] states, (understanding the sameness of both and intending that saṃsāra is like a dream and non-conceptual knowledge like the waking day), denies that meditation [on the Perfection of Wisdom] grows during the daytime, and hence denies any meditation in a dream. He gives the justification for this with, **And why? Because, Ven. Śāriputra,** the conception of **a dream** (the opposing side [saṃsāra]) **and a waking** (the counteracting side [knowledge]) **are indiscriminate**, [i.e., ultimately non-existent].[79]

> Answers to the argument that karma would not exist and so on are as they are given [in the *Sūtra*]. [*Ornament* 4.60cd]

There, the argument that there would be no karma and so on is where [Śāriputra] says if it is dream-like in nature, the unwanted consequence is that karma brought together in fundamental and subsequent [stages] would not heap up [merit] and [the opposing side] would not decline,[80] like a dream.

In response to this, [Subhūti] says the later knowledge when they wake up [in enlightement] **is conceptualization, not non-conceptualization**, [i.e., it is ultimately as unreal as the path of meditation that produced it].[81] Thus he sets out a conventional karma and result connection.

[When Ṣubhūti says], **one who had committed a murder during the day and [one who had committed a murder] in a dream** . . . he is talking about day [and night] as you ordinarily understand them. The *antara* ("in, inside") [in *svapnāntare* (**in a dream**)] is to distinguish a property of dream-like saṃsāra.

[When Subhūti says],[82] **Ven. Śāriputra, what do you say about that karma?** he is asking if it is something real (*bhūta*) or not. He is arguing that the [Buddha] has said it is

the ultimate topic, but the unwelcome consequence is that even when the counteracting side, [i.e., the karma of meditating on the Perfection of Wisdom] counteracts, it operates as conceptualization, [i.e., has no more efficacy than a dream act].

In response to this, [Śāriputra] permits that a deed, [i.e., meditation on the Perfection of Wisdom] **arises** with **an objective support** and denies that **without an objective support a deed arises**, again saying that it happens conventionally.

[Śāriputra] argues [conceptualization] is isolated from all **acts of will** (*cetanā*) so [the karma] would not be there as something with an objective support.

In response to that [Subhūti] says, **Having made a causal sign for it, Ven. Śāriputra**. [That is, even though the karma is not ultimately there, residual impressions emerge as a causal sign that catalyzes settling on karma as purification.]

[Śāriputra] argues by asking [Subhūti], since he permits something with a thoroughly imaginary objective support, if, when [Bodhisattvas] turn over wholesome roots from giving and so forth in a dream to perfect enlightenment, the dedication is real or not.

In response to this, [Subhūti] says noble Maitreya, who is **bound to only one more birth** will **dispose of this** question because he has directly perceived the clear realizations of the three all-knowledges. What does this mean? Based on the very fact that he disposes of the answer to this question [by passing it on to Maitreya], this is a question [that presupposes] that the demonstration [of Dharma] is not fully complete, because there is a series of future Buddhas [who have to teach, the next of whom is Maitreya]. Were it to be fully complete, the unwelcome consequence would be that there would be no reason for future Buddhas to arise. Why is the demonstration not fully complete? Starting from [where Maitreya says, **Will now that] designation ['Maitreya,' the Bodhisattva, the great being dispose of**

this matter, or will form dispose of it and so on, he] says you cannot apprehend any dharma at all that will dispose. Thus he makes the assertion[83] that he himself does not directly experience them. This assertion that he does not directly experience them is to remove the fault of giving a complete, directly experienced response to the question about the topic, because he wants [the continuum of] future Buddhas not to be cut. Hence [Śāriputra says] that noble Maitreya, who **has coursed in the six perfections and** [yet still, when asked to teach, courses] **in baselessness,**[84] is **profoundly** knowledgeable, to demonstrate that he has the realization that is the sign[85] that in the future [as a Buddha] he will demonstrate the saṃsāra and nirvāṇa division.

The demonstration of the sameness of saṃsāra and nirvāṇa, governed by the consideration of that time [in the future when they will turn the wheel of the Dharma], is to say those [like Maitreya] who do **not tremble** and so on when they course without taking anything as a basis are certain to gain perfect enlightenment.

[Maitreya] has explained the sameness of saṃsāra and nirvāṇa. Now he has to explain the purity of the Buddha-field, divided into the two—container world and world as inhabitants, so he says,

> The purity of the Buddha-field is when [Bodhisattvas] bring purity to the impure world of inhabitants, and similarly the [impure] container world as well. [*Ornament* 4.61][86]

In brief, [Bodhisattvas] counteract the impurity of hunger and so forth in the world of inhabitants by bringing a supply of celestial materials for them to use, and they counteract the impurity of stumps and thorns and so forth in the container world by bringing about [regions] even, [and soft], like the palm of a [baby's] hand. The *Sūtra* [*Large Sutra* 400] explains in detail as follows. It says [Bodhisattvas] see **beings who are hungry** and so on, practice the perfections, and bring into their own Buddha-fields, [through

the practice of giving], a supply of material **possessions enjoyed by the** six **classes** of gods. Similarly, through their practice of the perfections they bring about [a world governed by morality] that is the opposite [to the world where beings] **take life** and so on, and where there are the results of that; [a world governed by patience and so on] that is the opposite [to the world where beings] **are full of ill will** and so forth, **lazy** and so forth, have **the five hindrances** that preclude the realization of the first concentration and so forth, and **are stupid** and so forth. It says [Bodhisattvas] do so by fulfilling the perfections of giving and so on, respectively, whereby they **come near to** the knowledge of all aspects. Moreover they bring about, in their own Buddha-fields, [worlds] that are the opposite of [worlds] where beings are **proceeding in the three heaps—destined, not destined, and destined for perdition** (*mithyātva*);[87] in the three states of woe, **on a great earth** made out of mud with stumps and thorns and so on, **seizing on mine-making**, and in **the four castes**. There, about this [world] opposite to those, [the Lord says Bodhisattvas think, **For so long will I course in the six perfections, purify the Buddha-field, and mature beings until, when I have known full enlightenment], in my Buddha-field even the words for the four castes will no longer exist**. This [says] nothing real is meant (*apadārtha*) by caste, so "Brahmin" is just a name and so on. They bring about [in their Buddha-fields worlds] that are the opposite to [worlds] where beings are inferior, middling, and superior, are good and bad looking, have a **sovereign** other than their **sovereign King of Dharma**, are **in different places of rebirth** [unlike beings] of one karma [who practice] the four applications to mindfulness and so on, are born through **the three modes of rebirth** other than **miraculous birth**, are [**brought forth amongst**] **faeces** and urine and so on, **are deficient in the five superknowledges**, are **lacking in halos**, have **night, day, month**, and so on, are **shortlived**, are **without the thirty-two marks of a great person**, **lack the wholesome roots** that can withstand

attending **on** the **Buddhas**, and are sick with diseases caused by **the disorder of the humours**. This [Buddha-field] opposite [to those is where Bodhisattvas] bring about the favorable conditions that cure and prevent diseases caused by wind, bile, phlegm, and a combination [of the three] that have arisen and have not arisen, respectively. [The Lord says Bodhisattvas] fulfill the perfections, and come near to the knowledge of all aspects, bringing about [worlds] that are the opposite [of worlds where beings] have **greed** and so on, are inclined to the **Disciple-vehicle** and so forth, and where there is **conceit**. [The Lord says] they produce the thought that they will become Buddhas when they have got **an immeasurable lifespan and infinite halo, and an infinite congregation of monks**, the opposite of [a world] in which they would be measurable; that they intend[58] to know unsurpassed enlightenment **when they have their own single Buddha-field** that encompasses **Buddha-fields countless as the sands of the Ganges**. And though the boundaries of the world of beings are [infinite], like space, still they **consider** pay attention to the fact that **no one [wanders] in Samsara, no one [wins Pari]nirvana, fulfilling the perfections and coming near to the knowledge of all modes**.

[Then, *Large Sutra* 404] says the **sister Gaṅgā-devā** [who is part of the retinue of the Lord] commits herself to the purification of **such a Buddha-field**, and her wholesome roots cause [the Lord] to predict that she will become fully enlightened. The sense is that the retinue is convinced that [Bodhisattvas] gain purity in that Buddha-field that the Lord has described, and are witness to it.

[Maitreya] has explained the purity of the Buddha-field. Now he has to explain skill in means. There, first: [about]

its object and practice [*Ornament* 4.62a]

—what do you have to say they are? Put it together it like that.

There the object of skill in means is from where Subhūti says, **How should the Bodhisattva, the great being who courses in the perfection of wisdom make a complete conquest of emptiness?** up to, **How should he gain mastery over** [the thirty-seven dharmas in] the wings of enlightenment, **how should** the meditative absorption into them **be developed?** He asks in order to make a presentation of the object [or range] of skill in means.

The practice of skill in means is from where [the Lord] says, **When, Subhuti, the Bodhisattva, the great being, contemplates the emptiness furnished with the best of all modes**, up to, where he says he knows when it is **the time for development** (*bhāvanā*) **and complete conquest** (*parijaya*), and when it is **not the time for realization**, [i.e., witnessing] (*sākṣāt-kṛ*).

Again, method is subdivided into ten, so [Maitreya] says,

> Skill in means is subdivided into ten: that overcomes enemies, has no support, is propelled [by earlier prayers], is marked as uncommon, is unattached, without basis, has ended signs and wishes, is the sign of that [irreversibility], and is measureless. [*Ornament* 4.62b-63]

There [at *Large Sutra* 407], about skill in means that defeats all hostile dharmas, [the Lord] uses the example of **a man** skilled in all crafts who **enters** [with his family] **on a wild forest**, to teach the means to defeat dharmas hostile to the world of beings for whom [Bodhisattvas] are responsible.

About skill in means dwelling without a support, [the Lord] uses the example of **a gigantic bird** flying **in intermediate space**, to teach that [Bodhisattvas] dwell without support [but do not fall to the level of Listener nirvāṇa].

About skill in means propelled by prayer [or vows made in the past] (*praṇidhāna*), the Lord uses the example of **a powerful, well-trained archer** who shoots arrows in a regular succession, to teach skill in means that operates based on the propulsive [force] of prayer.

Uncommon skill in means is where [the Lord] says [Bodhisattvas] who aspire **not to abandon all beings** are stationed in practices that are **hard**, to teach skill in means not shared in common [with Listeners and so on].

About unattached skillful means [the Lord] says [Bodhisattvas], without **winning the fruit of a Stream-winner** and so on, do not **become destitute of** all dharmas **the four trances** and so on, but **develop** them and give expression [to them], to teach the means that does not relish [the experience of emptiness that would cause them to fall to Listener nirvāṇa].

[Skill in] means that takes nothing as a basis is where he says, **moreover** they **arrive at the fullness of the development of the emptiness-concentration, a door to freedom**, to teach [skill in] means that takes nothing as a basis. Signless [skill in] means is where he says, **moreover** they **arrive at the fullness of the development of the signless-concentration, a door to freedom**, to teach signless [skill in] means. And wishless [skill in] means is where he says, **moreover** they **arrive at the fullness of the development of the wishlessness-concentration, a door to freedom**, to teach wishless [skill in] means. On the topic of the particular feature that qualifies emptiness and so on as [skill in] means, even though [meditation on it] is shared with Listeners and so on, he says, **It is impossible** that [a Bodhisattva who] **courses** thus [**in the perfections** and so on] should **fall into the Uneffected** (*anabhisaṃskāra*) **or become intimate with what belongs to the triple world.**

About skill in means that is a sign of irreversibility he says, when other [Bodhisattvas] question them, [based on whether or not their answers] correspond to the realization of irreversibility they are, or are not, **predicted** and hence ascertained to be irreversible. [He says this] to teach [skill in] means that is its sign.

And about skill in means that has an object that is unlimited he says, **[the whole world] cannot overwhelm** those [Bodhisattvas] who **dispose of the question as** [an

irreversible Bodhisattva] **would**, to teach [skill in] means that has an object that is unlimited.

Thus that [*Sūtra*] demonstrates full awakening to all aspects with its aspects, trainings, benefits, hindrances, objective range, distinguishing feature, function, own-being, ingress, ripening, basis, its primary branches, secondary branches, and mentor. There you should understand "object" (*viṣaya*) is the object of the knowledge mark; "ingress" is the aids to liberation because they cause [Bodhisattvas] to enter into sameness; "ripening" is the aids to penetration because they ripen the continuum; "basis" is the irreversible Bodhisattva Saṅgha; "primary branch" is the sameness of saṃsāra and nirvāṇa; and "secondary branch" is the purification of the Buddhafield. The rest are easy to understand so I have not demonstrated what they are.

Question: What is the difference between the knowledge of all aspects and the full awakening to all aspects? [Response]: The difference is that the three knowledges have an objective range (*viṣaya*) specifically defined by their [respective] aspects, because [certain of the] aforementioned [one hundred and seventy-three] aspects define them. The full awakening to all aspects has all [one hundred and seventy-three] aspects in its objective range. Alternatively, others say the difference is that the three all-knowledges constitute the authentic ones, and the full awakening to all aspects is to do with their practice; or, the full awakening to all aspects is governed by the presentation of opposing and counteracting sides, unlike the knowledge of all aspects that is calm in its essential nature.

Thus [Maitreya, at *Ornament* 1.13-14] said,

> [Eleven topics figure in the description of] this full awakening to all aspects: aspects, trainings, qualities, faults, marks, aids to liberation and penetration, assembly of irreversible trainees, sameness of existence and quietude, unsurpassed purification of [Buddha]field, and skillful means.[89]

You should view [the part of the *Sūtra*] here as having this connected sequence.

The *Perfection of Wisdom Instructional Treatise Called "Ornament for the Clear Realizations"*: the fourth, Full Awakening to All Aspects Chapter, the Suchness Chapter.

Notes

4. See Vol. 1:59.

5. *saṃhārya* "to be ravished" is opposite to being at peace.

6. This is conjecture.

7. D has, "Based on the idea that all dharmas are unconnected with absolute extinction because that is not their nature."

8. See Vol. 2:7.

9. *nandī* "[thirst that] delights [in experience]" *dga' ba dang ldan pa'i sred pa.*

10. This translation follows Conze's conjecture *sarva-niḥphalārthām upādāya.* Ārya ms. reads *sarva-dharmānupalabdher* "it does not apprehend any dharma."

11. *saṃskārādi-vacanam* is not in D.

12. *āditaḥ* (D renders this *dang por,* not *ye*) *pratyātmat tatva?* (*de kho na so sor rtogs pa*).

13. AK:8.24a.

14. This is from an unidentified sūtra cited in AKBh on AK:8.32a. Emend *viharati* to *viharatīti.*

15. D has, "because all dharmas obtain the aspectless true nature of dharmas." Ārya (Pensa:101.14-15) has, "because [these knowledges] step up to the aspects and true nature of all dharmas."

16. Nya dbon:235.2 says, *rgyal ba gzungs kyi dbang phyug gi mdo sogs.*

17. Read *tath[at]ā* (*de bzhin nyid*).

18. AK:7.12.

19. *nivarttaka* is an alternative reading for, or gloss of, *vinivarttanīya.* The Bodhisattvas cannot turn back if they have never come forth.

20. Emend *na kalpayati* (Conze ms. P308) →*na kalpayatīti.* The *Large Sutra* should read, "does not construct (*vikalpayati*) that he does not discriminate (*kalpayatīti*)."

21. AAV ms. is damaged at this point. "Learned School" renders *[bā]hu-śrotāḥ* (*mang du thos pa rnams*) and *anudarśamāna* (*brjod 'gyur*). It is possible that originally Ārya was making reference to the opinions of the followers of Yajñavalka and Manu. This translation is a conjecture.

22. *Large Sutra* "sneer." Gn2 (D Ba208b3) *dgod bro bar byed pa* "make them laugh."

23. Conze's translation has accidentally dropped, "having spurned a morsel from its master."

24. Not in D.

25. All-knowledge is the knowledge that the Tathāgata had when he lived and taught in India, and hence of what it is like when a Tathāgata is actually present.

26. D Kha74b says the Perfection of Wisdom is *the* instruction in the skandhas and so on, because it makes it clear that even the Perfection of Wisdom itself is empty, so it makes it abundantly clear that all the rest are empty too.

27. Gn1:Pa97b ff. (*viphula*, *'dod khams kyi sems* "Desire Realm thought") glosses this and the next two with the thoughts of the three realms, respectively.

28. On this word see Edgerton:581 on *saṃmiñj*. The Tibetan translations are various. Pañca:Kha275 has *'phro*, Aṣṭa:Ka148a6 has *phye ba* for *unmiñjita* and *btshums pa* for *nimiñjita*. AAV:Ka166a1, Le'u brgyad ma:Kha102b has *g.yo*. Gn1:Pa101b5 glosses *'phro* with *rtag lta*. Gn3:Ba211a6 *gsal*? "based on the mistaken permanent mind of the nonBuddhists."

29. AAV ms. has the number seven here.

30. Conze says "molesting."

31. The addition in parenthesis is based on D *chos thams cad la 'jug pa med pa'i brdas 'jug*.

32. In Conze's annotation at Ad-T470a.

33. *viṣama*. Kha104b7 *mnyam pa dang mi mnyams pa las yang dag par 'das pa'i phyir sems can thams cad kyi gnas dang/skyob pa yin pa'i phyir*.

34. Pañca:Kha290b7 *zhi zhing phra la / mkhas pa dang / byang ba dang yid gsal bas 'tshal bar bgyid pa'o*.

35. Kha307a-b says the practice makes Bodhisattvas those who

(1) give benefit, (2) look after welfare (or give happiness), (3) are shelter, (4) refuge, (5) a place of rest, (6) the final relief (backup), (7) islands, (8) illuminate (*snang ba*) the world, (9) are light-giving torchbearers, (10) are caravan leaders and leaders, (11) and are paths.

36. Edgerton says *-gatika* compounds can mean X as a refuge as in *agatika* (one who has no refuge). A *gati* is a state of existence moving through time, particularly a suffering life. The translation is based on Kha315b4-5. I understand Ārya to be saying that the empty skandhas of compassionate Bodhisattvas locate, for beings, the nirvāṇa that is in the direction they want to point them.

37. AAV ms. says the Bodhisattva should ponder the Bodhisattva.

38. This follows the reading in AAV ms. AAV:Ka142a2 *viśeṣa-bhāvanārthena* (*dmigs pa'i khyed par bsgom pa'i don*); AAVart: Kha108b *viśeṣa-bhāva* (*rnam pa thams cad mkhen pa nyid kyi dmigs pa'i khyad par ngo bo ston pa'i don*). Alternative translations might be: "Taking what the Lord has said . . . as point of departure, he asks about the distinguishing feature of the objective support of the knowledge of all aspects." "Taking what the Lord has said . . . as point of departure, he teaches what the distinguishing feature of the objective support of the knowledge of all aspects is."

39. The words "goes through six changes and there are eighteen great signs" are in the Aṣṭa. A more exact translation of the Pañca is: "This great trichiliocosm shook, shook greatly and shook violently with six changes. It quaked, quaked greatly and quaked violently, stirred, stirred greatly and stirred violently. The east rises up, the west sinks down, the east sinks down, the west rises up. The north rises up, the south sinks down, the north sinks down, the south rises up. In the middle it rises up and at the edges sinks down, in the middle [it sinks down] and at the edges it rises up."

40. W has "aspect of all-knowledge."

41. Gn3:Pha224a5 says ordinary people, nobles, and Buddhas.

42. I am not sure if Conze renders *sthiti* by "behave" or brings it in later under "and that without taking anything as a basis."

43. The ten aspects are: an even mind, a friendly mind, a mind in which pride has been slain, a thought of benefit, a thought free

from aversion, a thought free from harming, a thought they are mother and father, a thought they are brother and sister, a thought they are son and daughter, and a thought they are friends and advisors and family and blood relatives.

44. Gn1:Pa159b5 glosses this with *rje su yi rang ba*.

45. Emend *Large Sutra* P376 that has "seizing form" in place of "he did not take hold of form." The reading of the earlier line, that Conze leaves untranslated, is problematic. Conze ms. P376 has *pūrvāntataḥ*; AAV ms. *pūrvam eva*; AAVart:Kha112b7 *sngon bzhin du* (*pūrvavat*). I have translated this based on Gn1:Pa160b4 *tshe rab snga ma la yang*. Both Gn1:Pa159a4 ff. and Gn3:Pha224b3 say there is intention and activity and its result. The state free from obscuration in which all is uncovered is because they did not grasp earlier. The non-grasping is not the form's nature either (an emptiness of emptiness).

46. Based on Gn1:Pa161b2-3 that glosses *Large Sutra* (Conze ms. P377a1) with, "the Buddha's ("my") statements saying they are signs are not just baseless statements, they are in accord with reality," Conze has misconstrued the passage.

47. AAVart:Kha114a7 *rang gi rten mtshon pa ni*. AAV:Ka147b7 *rang la brten pa'i mtshan mas bsdus pa* ("brings in indications that are based on the person's own continuum or aspiration").

48. *grahaṇam* (*yongs su mi 'dzin*) "does not take . . . , does not become" as in Conze's *parigṛhṇāti*.

49. D reads *gzhan la chos mnyan pa nyid dang sbyor ba'i phyir?*

50. Gn1:Pa164b4 summarizes the sign as not giving up *bodhicitta* (*byang chub kyi sems mi gtong*). Gn3:Pha225a3 does not have exactly the same list but seems to summarize the sign as *akāṅkṣā* (*nem nur med pa*). An addition may have crept into the AAV ms. here.

51. This follows the sense of the Tibetan translations. Alternatively, "i.e., they do not veer from instigating [others], from practice, and from the motivating aim."

52. Their practice counteracts attachment to sense objects and causes them to take birth in the Form and Formless Realms. For each higher heaven they forsake the pleasure and so on that is a branch of, or partially defines, the lower heaven. Similarly, they

counteract attachment to the cessation of suffering that is the fruit of the Listener level, and they extinguish the branches because they get back to the world that is their higher level.

53. Gn3:Pha225a7 *sngags dang bzo ngan pa la mi brten pa dang;* Gn1 says a true person lives by right livelihood, not on ordinary medicine selling and so on. Conze has, "which are the work of women."

54. TK:847.10-13 reads *aviparyaya-jñānena upapattyā* "The reason [they stop settling] is because of their non-erroneous knowledge."

55. Gn1:Pa169b6 says it is talk about whether the natural and cultivated foliage (*ljongs* = *nigama*) of a region (*yul*) is good (hence an increase of goods in the market) or bad (hence a decrease) this year or not. A *nigama* (see *Bod rgya tshig mdzod chen mo* under entry *ljongs*) is a town with all four castes. Does Gn1's usage here presuppose a Tibetan environment?

56. AAV Ka151b2 and AAVart have, *rnam pa thams cad du rnam par dag pa'i chos kyi dbyings bsgoms pas de'i bdag nyid can du gnas yongs su gyur pa yin pa'i phyir* "because, having cultivated the totally pure Dharma Element, there has been a complete transformation of the basis into that nature." Pañca:Kha367b = *Large Sutra* P386. Le'u brgyad ma:299b5 has *de ci'i phyir zhe na/chos thams cad shin tu rnam par dag pa'i phyir.* Gn1 says simply that the absence of nonBuddhist talk about souls is a metaphor for the absence of any Bodhisattva action except leading others to the practice that leads to their enlightenment.

57. In the first the equanimity is both mental and sense happiness, and in the fourth it is neither mental or sense happiness.

58. In AAV:Ka151b4 this is all together in meter with the verse from AK:8.

59. Cf. AKBh on AK:2.1.

60. Pañca:Kha369a *bdud kyi las de dag thams cad kyang rnam par 'joms zhing srab mor byed do*; AAV:Ka152a4 *rnam par 'joms pa dang/ srab mor byed pas.*

61. This is conjectural. The letters in AAV ms. are unclear. Later (ms.:80a5) it has *vaiśeṣika-guṇābhinirhāra* for the same Tibetan. AAV:Ka152a7 *mngon par shes pa rnams thob nas sangs rgyas*

rnams la lta ba la sogs pa'i phyir sangs rgyas kyi zhing nas sangs rgyas kyi zhings du 'gro zhing khyad par can gyi yon tan rnams mngon par sgrub pa rgyun mi 'chad pa nyid du. AAVart:Kha119b3-4 has *yon tan rnams mngon par sgrub pa la shin tu byangs pa.*

62. Emend *bhagavan yāvat→bhagavatā yathā*? Conze renders *nivārita* "impeded." Tibetan *bzlog* (from *log* intransitive to go back, and *ldog* to more intentionally go back, and *bzlog* to actually make something go back) supports the theme of turning back in the sense of preventing something's progress.

63. I have construed *paryupayoga/yukta* as meaning simply "connected with" in the following contexts, even though the readings are by no means certain. AAV ms.:80b6 *upary-ukta* [*→upary-upayukta*?]*-vīpsyārthenātideśena, gnas zab mo 'di dag la nye bar mkho ba* (*upayukta* in the sense of "necessary, required"?) *bzlog* [read *zlos*] *pa'i don du bstan pas;* AAVart:Kha123b6 *zlos pa'i* (= *vīpsya*) *sbyor ba* (*upayukta*?) *bstan pa'i don gyis;* AAV ms.:89a2 *tri-vidhopamā-upary-upayoga, dpe rnam pa gsum mthar phyin par byed pa;* AAVart *nye bar bsdus pa!* (read *mkho ba*?) *rnam pa gsum char dgag pa med pa*); AAV ms.:91b6 *vipakṣa-pratipakṣa-vikalpāvasthāpary-upayogam adhikṛtyobhaya, gnas skabs yongs su btags pa'i dbang du mdzad nas;* AAVart *gnas skabs dang bral ba'i sbyor ba'i dbang du mdzad nas.*

64. Alternatively, "Again, what object (*viṣaya*) does the path of meditation meditate on?"

65. Ārya's is a laconic way of expressing a complex idea. He could also be asking, "How, if the Perfection of Wisdom they are cultivating at all stages of the path is the same, is there a path of meditation?" to which he responds, "It is when the Perfection of Wisdom is in an unbroken continuum, with each earlier moment connecting with each later one." Or again, the question may be, "Why is not only the path of meditation the path of meditation?" And the response, "Because there it is in a connected series."

66. AKBh on AK:6.33.

67. The reading is uncertain. The emendation of *abhisaṃskāra* to *anabhisaṃskāra* is supported by Gn1:Pa179b2 "the absence of karmic accumulation (*mngon par 'du bgyis pa ma mchis pa*) is mere imagination." It says the Perfection of Wisdom as the understand-

ing of emptiness sees no signs. It is the cause of the merit. It understands an implicit question: For merit you need causes and conditions, i.e., karmic accumulation, and there are none in this meditation without signs. Pañca:Kha378b2 has *anabhisaṃskāra* (supporting Conze's "without karmic accumulation") but the equivalent passage in Le'u brgyad ma:Ca4b2 has *abhisaṃskāra*.

68. D has "the emptiness of an essential nature, [of all dharmas], of a mark, of a nonexisting thing, and of own-being."

69. Dutt:191, Pensa:93.

70. Conze does not have "conditioned and unconditioned element." It is found at Pañca:Kha379a3 and Gn1:Pa180a6-7.

71. Conze renders *vyañjana* "method." To say there is no difference even in the words is indeed a strong statement.

72. Conze makes two sentences here. Pañca:Kha380b, Le'u brgyad ma:Ca5b7.

73. Pañca:Kha380b.

74. *bhavyatva* (AAV *skal pa dang ldan*, AAVart *snod du 'gyur*).

75. In D the *Sūtra* says simply: a) The produced thought is about to stop. That thought is not produced again because it is already there. b) The produced thought is one that is about to stop. That thought is not going to be stopped because it is stopping. c) There is no lasting in between them, and that is therefore suchness, but that is not found as reality either. This is the depth of the process.

76. The numbering in AAV ms. is jumbled and has 3 after knowable object, 4 after knowledge, 5 after practice, 6 after nonduality, and 7 after skillful means.

77. This is conjectural and based on the Tibetan because AAV ms. is damaged. Suchness is compared to the state of lasting (*sthiti*), between the production and stopping of the first and last thoughts. The thought at the final moment of the path of meditation "will last, just as Suchness does," as the non-conceptual, nondual state of the Tathāgata when the Bodhisattva breaks through the reality limit into enlightenment.

78. Edgerton points out that *samudācārati* does have, amongst its many meanings, "to address" somebody. This fits the context here.

79. See note to TK:888.1-3. Conze renders *[a]vikalpa* "indiscriminate."

80. Pañca, Le'u brgyad ma, AAV and AAVart render *upacaya* (*apacaya*?) *'bri.*

81. Conze has put all this in the mouth of Śāriputra, and has him saying, "But when one wakes up and thinks it over, then there is a heaping up or accumulation of it." Then when one wakes up one would be conceptualizing, not *not* conceptualizing.

82. This commentary suggests that the chunk of English translation (corresponding to P398b-399) that Conze, apparently following the Tibetan versions, omitted from the *Large Sutra* should in fact be left in.

83. AAV:Ka160a3 has *gnas* (*sthānena*?). "Thus he stands without himself directly experiencing them."

84. P400 Pañca:Kha387a3 *shes rab kyi pha rol du phyin pa la sbyad pas bstan pa ste/ 'di ni mi dmigs par spyod pas bstan pa'o.*

85. AAVart:Kha127b reads *mtshan ma med pa* (*ānimitta*). "He has the realization of signlessness and will demonstrate the saṃsāra nirvāṇa division in the future."

86. Conze's extended rendering of this verse is excellent: "The world of living beings is impure (or imperfect, because it knows hunger, etc.), and so is the world which forms the environment of living beings, (because it contains treeless deserts, etc.). The (twofold) state of (perfect) purity of a Buddhafield (comes about) when (a Bodhisattva) achieves the purity (of those two worlds, by counteracting their imperfections through the supply of food, etc., and through creation of an all-round pleasant environment)."

87. The three heaps (*rāśi*) are usually associated with the confession of wrong. The compound *niyatāniyata* "destined and not destined" is usually the lineage that the person remains in until the goal is reached, and of the person who may change lineage mid-stream and head for a different goal. Conze's *perdition* (*mithyātva*) literally means "a state of error."

88. AAVart *bsam pa nyid* (*abhiprāyatvena*); AAV *thob par byed pa nyid.*

89. The damaged part of AAV ms. does not have room for all the words in the two verses.

Abhisamayālaṃkālokā

Light for the *Abhisamayālaṃkāra*

by Haribhadra

Chapter Four
Full Awakening to All Aspects

[Maitreya] has to explain the full awakening to all aspects because [Bodhisattvas] again meditate on the three all-knowledges that systematize knowledge of all aspects, paths, and bases in order to master the three all-knowledges they have comprehended.

There, [at *Ornament* 4.1], you should first know that the general mark [of an aspect of the practice that leads to mastery] is the array (*vyavasthāna*) of the aspect as a particular form of knowledge, with impermanence and so on as objective support, that in its own-being counteracts an opposing side belief in permanence and so on. Hence [Maitreya] is not open to the fault that the aspects are devoid of bases. Construe [the remainder of *Ornament* 4.1 to mean that in the *Eight Thousand*] "they assert" that there "are three" types of those aspects because "all-knowledge" is divided into three. Thus [Maitreya] says,

> The aspects (*ākāra*) of the particular forms of basis-knowledge are the mark [of the aspects of a Bodhisattva's practice]. They assert that they are just three because all-knowledge is of three types. [*Ornament* 4.1]

There [the *Eight Thousand*], in the context of the three all-knowledges, in the context of all-knowledge, governed by the four noble truths, first teaches as many aspects as there are for each truth. This is where it says Subhūti says to the Lord, [**This is a perfection of what is not** and so on, up to the end of the chapter where he says, **This perfection of wisdom is a perfection of the cognition of the all-knowing,**

because it comprehends all the modes of the own-being of all dharmas].

[About the four aspects of the truth of suffering] he says, **This is a perfection of what is not** (*asat*), **because space is something that is.**[90] **Because it is not**, i.e., does not exist like **space** that is permanent in form and ***is***, it is **a perfection** that has to be made by causes and is not truly real (*asat*). He means the [first] impermanence aspect.

This is a perfection that equals the unequalled, because all dharmas are not apprehended. [Understand this]: **because** they are **not apprehended,** just like that **all dharmas** are equally not produced. So the [second], suffering aspect, is **unequalled**, i.e., not the same, because it differs from other aspects, and **equal** in that it is not produced in reality.

This is an isolated perfection, on account of the **absolute** basic **emptiness** of a self. Isolation [from ignorance] brings with it the quality of the [third], emptiness, aspect.

This perfection cannot be crushed, [446] **because** the essential reality (*ātmatva*) of **all dharmas** is **not apprehended.** The [fourth], non-self, aspect cannot be crushed because it is not shared with those of other faiths (*tīrthika*), in the sense that it is not affected by [the belief in a soul] of those of other faiths. Thus in the truth of suffering, the four aspects—it is not truly real, it is not produced, it is isolated, and it cannot be crushed—are the marks of impermanence and so on, respectively.

[About the four truth of origination aspects he says], **This is a trackless perfection, because both body** the form skandha **and mind** the four formless skandhas **are absent**. It is the cause of these [suffering skandhas] is the idea. Logically, **because both body and mind are absent,** in reality the [first], cause aspect is **trackless** [or "not a location or foot"] (*apada*), in the sense that it is not a basis (*ādhāna*) for production [or movement] (*prasava*).

This is a perfection that has no own-being (*asvabhāva*), [or, **is like space** (*ākāśa*)], **because** an own-being that is not

produced and does not stop **neither comes nor goes.** Logically, the [second], origination aspect is like space.

This perfection is inexpressible, [or, **incommunicable**] (producer aspect) **because**, since you cannot express **all dharmas** in words, even on the language covering level because they do not exist, they **are not discriminated.**

This perfection is nameless (condition aspect) **because the** five **skandhas are not apprehended** because [the Perfection of Wisdom that knows this aspect ultimately] has no mental factors. Thus in the truth of the origin, the four aspects—trackless, space, incommunicable, and nameless—are the marks of cause and so on.

[About the four truth of cessation aspects he says], **This perfection does not go away**, (stopping aspect) **because no dharma** that has stopped **ever goes away** anywhere.

One cannot partake (*asaṃhārya*) **of this perfection** (peace aspect) **because**, since you cannot partake of [or ravish] an object that is at peace from its beginning, **no dharma can be seized.**

This perfection is inexhaustible (sublime aspect) **as linked to the inexhaustible dharmas** in the form of the Dharma Element.

This perfection has had no genesis (definite escape aspect) **because no dharma has really come about** because they lack a single cause or many. [447] Thus in the truth of cessation, the four aspects—it does not go away, one cannot partake of it, inexhaustible, and has had no genesis—are the marks of stopping and so on.

[About the four truth of the path aspects he says], **This is a perfection which does nothing**, (path aspect) **because no doer can be apprehended** because the path counteracts [the conceptualization of] a grasping agent.

This perfection does not cognize (correct method aspect) **because**, since valid cognition invalidates [them], **all dharmas are without self**, i.e., you cannot get at a self [in them].

This perfection does not pass on (practice aspect) **because** in the form of the Dharma Element **there is no genesis of decease** destruction **and rebirth** production.

This perfection does not discipline (aspect that brings a definite escape) **because**, since there is no disciplining of afflictions, **the past, present and future periods are not apprehended**. Thus in the truth of the path that counteracts cankerous obscuration, the four aspects—does nothing, does not cognize, does not pass on, does not discipline—are the marks of path and so on, respectively.

This is the perfection of a dream, an echo, a reflected image, a mirage, or an illusion, because it informs about non-production, because birth, according to the dictates of reason, does not exist. The five aspects like a dream, echo, reflected image, mirage, and illusion are the marks of [dharmas] that have no own-being, are not produced, do not cease, are calm from the beginning, and are in their essential nature in nirvāṇa, respectively, and that counteract knowledge obscuration in general. These [aspects] are on the path of meditation with outflows that counteracts knowledge obscuration, because Pratyekabuddhas [who eliminate part of knowledge obscuration] are brought in under all-knowledge.

[448] **This perfection is free from defilement** (*asaṃkleśa*) is without cankers (*kleśa*), **because greed, hate and delusion have no own-being**.

It **knows no purification** is without purification **because no possible receptacle** a being with cankers **can be apprehended**.

It is **spotless** not spotted with cankers and secondary cankers, **because space** that is transparent luminosity in its essential nature **is spotless**.

It is **free from impediments** (*prapañca*) is without impediments **because it rises completely above all mental attitudes to** (*manana*) apprehensions of **dharmas**.

It **has no mental attitudes** is without conceit **because**, since taking anything as a basis has been uprooted, **it is imperturbable** does not tremble.

It is **unshakeable** does not deviate, **in consequence of the stability** for as long as saṃsāra exists **of the dharma element**. These six aspects—free from defilement, knows no purification, spotless, free from impediments, has no mental attitudes, and unshakeable—counteract the six conceptualizations of defilement, purification, residual impression left by cankers, impediment of form and so on, personal realization, and decrease, respectively that are, specifically, knowledge obscuration. They are on the path of seeing without outflows that is in the form of an antidote to the Pratyekabuddhas' knowledge obscuration.

In total there are thirty-seven aspects of all-knowledge. Thus [Maitreya] says,

> From the non-existing aspect up to the unwavering aspect,
> [the Lord] recollects four for each [of the first three] truths
> and fifteen for the path. [*Ornament* 4.2]

[449] Next he has to explain the aspects of the knowledge of paths. There [Subhūti] has demonstrated them from the perspective of [how they unfold in] reality, because, on the basis of the defilement and other sides, the truths of origination and path are cause (*kāraṇa*), and the truths of suffering and cessation are result, respectively. You should know there are eight, seven, five, and sixteen aspects for the truths of suffering, origination, cessation, and path, respectively.

There the [first aspect], "cause, is" threefold: "desire-to-do (*chanda*), greed (*rāga*), and [thirst that] delights [in experience]." About desire-to-do he says, **This perfection has turned away from greed** (*viraga*), **because in dharmas** in their nature empty **there is** truth **no falseness**. He demonstrates that it is **turned away from greed** without greed (*rāga*) based on the centrality of greed when desire-to-do (intending the state when you want to do something) is present. He is pointing out that without that there is no desire-to-do. Alternatively, he is talking about that fact that

without the result—greed—there is no desire-to-do that is its requisite cause, because there is an axiom, "when the required causes are present it is impossible that the result will not arise." About what counteracts greed he says, **This perfection does not rise up** desire-to-do does not arise **because there is no discrimination in dharmas** that are like illusions. He is talking with the state free from attachment to all dharmas in mind, based on the centrality of desire-to-do (the cause of direct movement towards something) when greed is present, because he is pointing out that without that there is no greed. About what counteracts thirst that delights he says, **This perfection is quieted** is without thirst that is the main thing that prevents calm, **because no sign** blue, yellow, and so on **is apprehended in all dharmas**.

"Origination is subdivided into three: greed, hatred, and delusion." About what counteracts them he says, **This perfection is faultless** without fault to the extent that greed, hatred, and delusion are absent, **as the perfection of all virtues** the ten powers, the confidences, and so on.

"Production is [false] imagination because greed and so on are born from it." About what counteracts it he says, **This perfection is undefiled** without production that causes cankers, **because imagination** that settles on duality and so on **is something that is not**.

"Condition is the view of the true body that settles down on beings [as real] because that is the condition for every disappointment." About what counteracts it he says, **No living being is found in this perfection**, i.e., it is without condition, **because of the reality-limit** in the sense that it is an absence of error.

Thus, from the "turned away from greed" aspect up to "no living being found" aspect there are eight aspects in the truth of origination that counteract the following: three causes (desire-to-do, greed, and [craving] that delights [in experience]), three originations (greed, hatred, and delusion), one production ([false] imagination) and one condition (settling down on beings [as real]), respectively.

[450] **This perfection is unlimited**—this is the path aspect, because, "as what delivers the realm of nirvāṇa (*nivṛtti-pakṣa*)" as the counteracting side, "it gives space (*avakāśa*) to limitless beings"—**because the rising up** manifestation **of all dharmas does not rise up**. About why it gives space to unlimited beings he says, **This perfection does not follow after** does not apprehend **the duality of opposites** (*anta-dvaya*),[91] **because of absolute** (*atyanta*) **non-apprehending** because it has eliminated the two extremes (*anta*) of saṃsāra and nirvāṇa.

This perfection is undifferentiated (the correct method aspect because it delivers the realm of nirvāṇa), **because all dharmas** in the form of the Dharma Element **are undifferentiated** are not different. About why it is a correct method, he says, **This perfection is untarnished** is not tainted by their conceptualizations (*vikalpa*), **because it is free from any longing for the level of Disciples and Pratyekabuddhas** it is not tainted by their conceptualizations **it is untainted.**

This perfection is undiscriminated (*avikalpa*) (practice aspect), **because of the basic identity**[92] **of all that is discriminated**. About why it is practice he says, **This perfection is infinite** the objects it knows are free from boundaries, **because**, emphasizing the fact that it does not conceptualize deficiency and completion where profit is rejected or gained, **the nature of dharmas is unlimited**.

This perfection is unattached (factor of release aspect), **because of its non-attachment** wherever realization occurs, like the sky, **to all dharmas**.

Thus, the "unlimited, not following after the duality of opposites, undifferentiated, untarnished, undiscriminated, infinite, and unattached" aspects are the seven aspects in the truth of the path: the path that gives beings a space, and how it gives a space (two), correct method and why it is correct method (two), practice and why it is practice (two), and [the path that brings a definite escape that] goes forth (one), respectively.

[451] **Impermanent** "something not truly real (*asat*)" given that something real is permanent[93] **is this perfection, because all** nonexistent [or not truly real] **dharmas are unconditioned** by cause and conditions.

Ill the suffering of conditioned existence that pervades all things **is this perfection, because the nature of dharma is the same as space.** [Like] **space** [that is the same everywhere, suffering] **is the same** in all **dharmas.**

Empty without the self others imagine **is this perfection, because all dharmas are not apprehended**, in the sense that there is not even the hint of a smell connected with a controller self.

Not-self without the own-being of person and so on **is this perfection, because there is no settling down in all dharmas** that are selfless.

Markless without an own-being **is this perfection, because dharmas are not forth coming.**[94]

Thus, the "impermanent, ill, empty, not-self" aspects, and fifth, the "markless" aspect are the essentials of the five aspects in the truth of suffering.

This is a perfection of all emptiness the sixteen emptinesses that are the cessation aspects, **because endless** (*ananta*) **and boundless** (*aparyanta*). An "end" (*anta*) is marked as things before and after, a "boundary" (*paryanta*) is the connected middle surrounded (*paritaḥ*) by the two ends (*anta*). [The negation *a* is because] neither exist. There the cessation of subject, object, and both [subject and object] bases is the emptiness of subject, object, and both [subject and object]. These aspects are the three stopping aspects. The cessation of the eight sorts of settling on nominally existing things—emptiness, container world, ultimate reality, conditioned, unconditioned, annihilation and permanence, saṃsāra that is like the non-existence of a before and after, and the non-repudiation of the dharmas in realization—are the emptinesses of emptiness, great emptiness, emptiness of ultimate reality, conditioned emptiness, unconditioned emptiness, infinite emptiness, emptiness of before and after,

and emptiness of nonrepudiation aspect, respectively. These eight emptiness aspects are the eight peace aspects. The sublime aspect is the emptiness of essential nature (*prakṛti*) aspect [452] that is the cessation of the agent that others imagine. The cessation of mistaken [1] nominally existing things, [2] signs, and [3] time that are in the form of mistaken objects are the emptinesses of all dharmas, emptiness of own-marks, and unascertainable emptiness. These three aspects are the essentials of the definite escape aspect. The cessation of own-being that is the **emptiness of the nonexistence of own-being** aspect is alone the definite escape aspect. Thus there are sixteen aspects in the truth of cessation. These are what the cessation is (the [emptiness of] bases—subjects and so on), why it is peace (because the eight sorts of settling down on things have been stilled), why it is sublime (it is in its essential nature), why it is a definite escape (because it has broken free from the three sorts of mistake), and what a definite escape is (the nonexistence of own-being). Thus based on the four—cessation, peace, sublime, and definite escape aspects—there are three, eight, one, and three and one aspect, respectively. In total there are thirty-six aspects of the knowledge of paths. Thus [Maitreya] says,

> They proclaim eight, seven, five, and sixteen [aspects] for cause, path, suffering, and cessation, respectively. [*Ornament* 4.3]

Next he has to explain the aspects of the knowledge of all aspects. There [in the *Eight Thousand*], based on all noble persons, they are systematized as the aspects of threefold all-knowledge. About the all-knowledge path division Subhūti says, **This is a perfection of the wings of enlightenment, such as the pillars of mindfulness, etc., because they** the dharmas in the wings of enlightenment **cannot be apprehended**. There, first, in all-knowledge, to intellectually comprehend (*avatāra*) **the** four truths, are four aspects of

the applications of mindfulness to the specific and general marks of body, feelings, thought, and dharmas[95] that are the path that makes an investigation of the body basis and so on. Then those who have comprehended are vigorous. Thus the four right effort (*prahāṇa*) aspects—in essence, causal vigor to completely abandon and not produce the unwholesome that has and has not been produced, and to completely multiply and produce the wholesome that has and has not been produced, respectively[96]—are the path of resolve, because it initiates vigorous effort to remove obscuration in that way. The minds of those who possess vigor are made ready [for meditative stabilization]. Thus the four feet of psychic power aspects—desire-to-do, vigor, thought, and exploration—that are endowed with meditative stabilizations, that are the formative force to abandon (*prahāṇa*) [cankers], are the path that is the groundwork of meditative stabilization, because desire-to-do and so on has made them ready in that way. Those who have done the mental groundwork immediately afterwards have the preparatory warmed and peaked [aids to penetrating knowledge]. Thus the five faculty aspects—faith, vigor, mindfulness, stabilization, and wisdom—[453] that are the own-being of those [aids] are the path of preparation for clear realization, because the faith faculty and so on that are the preparatory warmed and peaked [aids] govern the arising of the noble path. Those who have realized the warmed and so on [aids] have the preparatory forbearance and highest ordinary dharma [aids]. Thus the five power aspects—faith, vigor, mindfulness, stabilization, and wisdom—that are the own-being of those [forbearance and highest ordinary dharma aids] are the path that completely connects with clear realization, because the faith power and so on that is the preparatory forbearance and highest ordinary dharma [aids] suppresses the lack of faith and so on opposing the realization of the truths that comes immediately afterwards. Those who have known the four warmed and so on [aids] have the path that sees the truths. Thus the seven limb

of enlightenment aspects—mindfulness, examination of dharmas, vigor, joy, pliability, stabilization, and equanimity—are the clear realization path, because with them [Bodhisattvas] first awaken in themselves to the truly real. Those who have comprehended and seen the truths have the path of meditation. Thus the **eight-fold noble path aspects**—right view, intention, speech, conduct, livelihood, effort, mindfulness, and stabilization—are the purity path that brings a definite escape, because after the path of seeing it goes forth (*niryāṇa*) to the purity of the cankers that meditation has to destroy. Thus there are thirty-seven aspects governed by the path to all-knowledge based on the seven paths—the path that makes an investigation of bases and so on.

Next, about the divisions of the path of the knowledge of paths, [Subhūti] says, **This is a perfection of Emptiness, of the Signless, of the Wishless, [because the three doors to deliverance cannot be apprehended]**. The first, emptiness door to deliverance (it is the empty and selfless aspects) counteracts mistaken views. The second, signlessness door to deliverance (it is the cessation and path aspects) counteracts conceptualization that is the causal sign for [mistaken] views, because cessation is signlessness and the path is the means whereby signs that cause conceptualization are excluded. The statement [in the *Treasury of Knowledge*][97] that, [of the four cessation aspects], "the calm aspects are signlessness" does not contradict this, because it is based on the Listener's path riddled through with basis-signs.[98] The third wishlessness door to deliverance (it is the impermance and suffering aspects and the four truth of origination aspects) counteracts the wish to be anywhere in the three realms. Thus the three doors to deliverance are three antidote paths.

[454] **This is a perfection of the eight deliverances, [because they cannot be apprehended].** Those without and with [the perception of] form inside, who have not, and who have suppressed the perception (*saṃjñā*) of form,

resort privately (*pratyātmam*) to a concentration or formless absorption, respectively, and "see forms" with beautiful and ugly shapes outside. Thus these two deliverances counteract obscuration to magical creation.

When they are swayed towards form and repulsed by a pleasant and unpleasant form that is a mental creation, respectively, it is a defiled state. They counteract these when they focus on the pleasant [form] deliverance with their bodies, and dwell in perfect accomplishment.[99] [Ārya says], "Thus those who resort privately to the perception that pleasant and unpleasant forms are contingent on each other, and follow one from the other, attain the perception that each has the same taste as the other, whereby they get control over what they want to believe about form." This is one deliverance. Thus three deliverance aspects are the [one] path of mental creation.

The four formless absorption aspects (these are paths that dwell in conformity with liberation) are four. The cessation of perceptions and feelings aspect (this is the path that dwells in peace) is one. Thus five aspects are the path that dwells at ease in this life. [Thus there are eight deliverances.]

This is a perfection of the nine successive stations, [because the first trance, etc., cannot be apprehended]. Nine aspects—four concentrations, four formless absorptions, and the cessation absorption—are the extraordinary path.

This is a perfection of the four Truths, [because ill, etc., cannot be apprehended]. The four uninterrupted path aspects that are marked by the systematization of cankers and separation are the path of effort.

This is a perfection of the ten perfections, [because giving, etc., cannot be apprehended]. The ten perfection of giving and so on aspects are the path to Buddhahood.

[455] Thus there are thirty-four aspects governed by the path of the knowledge of paths based on six paths—the path that counteracts [obscuration] and so on.

Next [Maitreya] has to explain the aspects of the knowledge of all aspects. There [in the *Eight Thousand*] the path is unsurpassed and is therefore just one alone. Still, [Subhūti] has to explain the different aspects of the powers, self-confidences, and so on that are the unique differences of this special path. Thus he says, **This is a perfection of the ten powers, because it** has conquered the opposing side and **cannot be crushed.** The ten power aspects are the power that is knowledge of what can be and what cannot be, of karmic results, of various dispositions, of various elements in the world, of higher and higher faculties, of the way that leads everywhere, of defilement and purification, the power that is knowledge recollecting previous births, the power that is knowledge of death and birth, and the power that is knowledge of the extinction of outflows.

This is a perfection of the four grounds of self-confidence, because, since nobody can contradict the declarations, **absolutely it cannot be cowed**. The four aspects of the grounds of self-confidence are the personal declaration, "I am a Buddha," the declaration that greed and so on are obstacles [to enlightenment], the declaration explaining that [Bodhisattvas] go forth on the paths of all-knowledge and so on, and the personal declaration, "The outflows are extinguished."

This is a perfection of the analytical knowledges, because the cognition which reaches everywhere is unattached and unobstructed.[100] The four aspects of the analytic knowledges (of ready speech, meaning, languages, and dharmas) [are "unattached" and "unobstructed" because they] do not relish, and knowledge obscuration does not obstruct, [456] their realization of discourse, mark of Dharma, language of a people, and subdivision of Dharma, respectively.

This is a perfection of all the special Buddha-dharmas, because they have transcended all counting since they are not shared with Listeners and so on. The eighteen special dharma aspects are [because Tathāgatas]

never trip up, make noises, get robbed of mindfulness, have uncollected thoughts, discriminate a difference [between skandhas and nirvāṇa], or are inconsiderately dispassionate (thus six aspects); because they are not deficient in desire-to-do, vigor, recollection, meditative stabilization, wisdom, and deliverance since they have purified knowledge obscuration (thus six aspects); because knowledge precedes and informs their physical, verbal, and mental actions (three aspects); and because their knowledge is free from attachment and obstruction in the past, future, and present (three aspects).

This is a perfection of the Suchness of the Tathagata, because, since all that the Buddhas, the Lords, teach about the marks of dharmas is not false, **there is no falseness in all dharmas**. This is the single aspect of the suchness that is taught by all Buddhas.

This is a perfection of the Self-existent, because, since the realization of those [dharmas] is not contingent on other conditions, **all dharmas have no own-being**. This is the single, self-existent aspect with sovereignty over all dharmas.

This perfection of wisdom is a perfection of the cognition of the all-knowing, because it comprehends all the modes of the own-being of all dharmas. This is the single aspect of Buddhahood that is a full awakening to all aspects.

Based on this are the thirty-nine aspects governed by the path to the knowledge of all aspects: the ten [power], four [self-confidence], four [analytic knowledge], and eighteen [unentangled] aspects that are different aspects; the suchness that is their own-being (one aspect), the self-existent [state of Buddhahood] that controls all these dharmas (one aspect), and Buddhahood for the sake of which [Bodhisattvas practice] fully awakening to all aspects of all dharmas (one aspect), respectively. Thus [Maitreya] says,

> Beginning with close mindfulness and ending with the aspects of Buddhahood, they assert thirty-seven, thirty-four,

> and thirty-nine of these [aspects] for Trainees, Bodhisattvas, and Buddhas, respectively, because these are in accord with the divisions of the true path to the three kinds of all-knowledge. [*Ornament* 4.4-5]

There Listener and Bodhisattva all-knowledge aspects are without, and with outflows, respectively; knowledge of paths aspects are exclusively (*eva*) with outflows because Bodhisattvas [457] do not absolutely eliminate cankers; and knowledge of all aspects aspects are exclusively without outflows because a perfect Buddha eliminates knowledge obscuration along with its residual impressions and has total knowledge of all dharmas.

Thus counted all together there are a total of one hundred and seven-three aspects.

The ninth, Praise Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER TEN:

Proclamation of the Qualities of Bearing in Mind [the Perfection of Wisdom]

[460] [Bodhisattvas] have to cultivate the aspects with special practices. Since they cannot be discussed without the practitioner, to demonstrate who the practitioner-vessel for hearing [the Perfection of Wisdom] and so on is, the *Eight Thousand*] says, **Thereupon it occurred to *Sakra*, Chief of Gods: Those who come to hear of this perfection of wisdom must be people who have fulfilled their duties under the former Jinas** by setting up monasteries and so on in the name of the Tathāgata, **who have planted wholesome roots under many Buddhas** by giving daily food and so on as alms, **who have been taken hold of by good friends** been governed by spiritual friends. Just those with these three, aforementioned, distinguishing features "are vessels for listening to this" Mother [Perfection of Wisdom] marked by the aspects. Thus [Maitreya] says,

> Those who have "fulfilled their duties" under the Buddhas, planted wholesome roots under them, and had spiritual friends as master are vessels for listening to this [Perfection of Wisdom]. [*Ornament* 4.6]

How much more so those who take up this perfection of wisdom and so on. **They are endowed with more than trifling** few **wholesome roots. They will be people who have honoured many Buddhas** pleased them by physically attending to them and so on, **and who have again and again questioned them** asked them about the particular

characteristics (*sva-rūpa*) of topics to resolve uncertainty about them. **They have planted wholesome roots under many Buddhas** by engaging in the practice of the ten perfections of giving and so on, [**those sons and daughters of good family who, when just the perfection of wisdom is being taught, explained and repeated, will not become cowed nor stolid** and so on, up to, **will not tremble, be frightened, be terrified**]. You should accept that those who have carried out their duties by honoring Tathāgatas and so on are vessels for taking up and so on [the Perfection of Wisdom]. Thus [Maitreya] says,

> The good, [i.e., Śakra and Śāriputra] assert that those who have honored the Buddhas, questioned, and who have practiced giving, morality, and so on are vessels for taking up, bearing in mind, and so on this [Perfection of Wisdom]. [*Ornament* 4.7]

[461] Śakra's observation [that such sons and daughters will not fear when the Perfection of Wisdom is taught] is quite right. This aforementioned cause, [namely, that they have planted wholesome roots and so on] makes them believe [in the Perfection of Wisdom]. So [the *Eight Thousand*] says, **Sariputra read Sakra's thoughts, [and said: Like an irreversible Bodhisattva should one regard that person, who, when just this deep perfection of wisdom is being taught and explained,** has **faith in it, and trusting, firmly believing, his heart full of serene faith, raises a thought directed towards enlightenment, takes up, etc., this perfection of wisdom, trains in Thusness, progresses to Thusness, makes efforts about Thusness]**. Take these three statements **trains in Thusness** and so on with the preparation, fundamental, and subsequent stages, or with the paths of seeing, meditation, and special paths.

Qualm: Why would you regard them as irreversible Bodhisattvas if they have not realized the topics that qualify them for that, just because they take up [the Perfection of

Wisdom] and so on? Having anticipated that with, **And why?** Śāriputra says, **For this perfection of wisdom is deep, O Lord, [and therefore someone (1) with diminutive wholesome roots, (2) who, unwilling to ask questions, has learned nothing when face to face with the Buddhas and Lords in the past, and (3) who has not practised in the past, cannot just here believe in this so deep perfection of wisdom]**. Put these three negative statements together with the three aforementioned causes—honoring the Tathāgatas, questioning them, and practicing giving, morality, and so on.

Framed in negative terms, he is saying you should regard them as irreversible because they honored the Buddhas as explained above, and that has caused them to believe in the Perfection of Wisdom with a qualifying surpassing aspiration [to practice it and reach the state of Buddha to ensure the welfare of all beings].

[462] Those without the aforementioned causes reject [the Perfection of Wisdom] so he says, **And as to those who neither believe in [it nor understand it, and who decide to reject it, in the past also they have rejected this deep perfection of wisdom when it was taught]**. Question: Why does their present inclination to reject it presuppose that they rejected it before? Having anticipated that with, **And why?** he says, **And that in consequence of the inadequacy of their wholesome roots** and so on. What he means is: Their present inclination to reject the Mother [Perfection of Wisdom] is because they have diminutive wholesome roots, so that presupposes that they rejected it before; otherwise it would not be tenable that their wholesome roots are diminutive. He reiterates that with, **For those who have not practiced in the past cannot believe in this perfection of wisdom. When they reject it now, they have also rejected it in the past** and so on.

What Śāriputra has said is quite right, so [Śakra] says, **Deep, O holy Sariputra, is the perfection of wisdom. Why would it be astonishing**, i.e., because results follow from causes it is not at all astonishing **that, when it is being**

taught, a Bodhisattva would not believe in it, if he had not practised in the past? [463] Feeling a surpassing serene confidence [Śakra] says, **I pay homage, O Lord, to the perfection of wisdom! One pays homage to the cognition of the all-knowing when one pays homage to the perfection of wisdom.** Qualm: Why, when one pays homage to the Mother, does one pay homage to something else that is unconnected to it? Having anticipated that with, **And why?** [the Lord] says, **For from it has come forth the all-knowledge of the Buddhas, the Lords,** because at the Bodhisattva level one reaches Buddhahood by repeated practice of the Mother, **and, conversely, the perfection of wisdom is** has been **brought about as something that has come forth from the cognition of the all-knowing**, because at the Buddhahood level one proclaims the Perfection of Wisdom to Listeners and so on. So when one pays homage to the Mother one pays homage to the cognition of the all-knowing because they are connected as cause and effect. **That is** why, i.e., because the cognition of the all-knowing is cause and result **one should course, stand, progress, and make efforts in the perfection of wisdom.** Connect the three statements with knowledge arisen from hearing, thinking, and meditation.

After the exposition on the practitioner, [Śakra], inquiring about the practice, says, **How does a Bodhisattva, who courses in perfect wisdom, become one who has stood in the perfection of wisdom** and so on. [464] Since the question is contextually appropriate [the Lord] says, **Well said, well said**, in praise. **Well said Kausika, since you have decided** (it means) taken upon yourself, know **to question** (*paripraṣṭavya, paripraṇīkartavya*) for your own benefit and for the benefit of others **the Tathagata about this matter** the twenty practices that are going to be explained.

There, about the practice that does not settle down in (*anavasthāna*) form and so on, [the Lord] says, **Here, Kausika, a Bodhisattva who courses in perfect wisdom does not stand in form, etc., does not stand in the notion**

that 'this is form.' You should explain the two statements in terms of the basis [of the settling] and the actual [settling]. So then what? **And that means that he makes efforts about form, etc.** This says [Bodhisattvas] are prohibited from taking a stand (*sthāna*) on form and so on because they are devoid of any own-being, and hence have a practice that does not settle down in them.

[465] About non-application practice he says, **He does not apply himself to** (does not make efforts at is the meaning) **the notion that 'this is form, etc.'** So then what is [the practice]? He says, **Insofar as he does not apply himself to the notion that 'this is form, etc.' he does not stand in the notion that 'this is form, etc.' Thus** on the covering level, in the absence of truly real application, **he becomes one who has stood in perfect wisdom, thus he makes efforts.** He means that just non-application is the practice of them.

About deep practice [Śāriputra], referring to all-knowledge, says, **Deep, O Lord, is the perfection of wisdom** because [Bodhisattvas] understand it is deep because of "the depth of the suchness of form" and so on, i.e., because [suchness] cannot be apprehended as firm ground. About practice that is hard to fathom he says, referring to the knowledge of paths, **Hard to fathom is this perfection of wisdom** because [Bodhisattvas] believe it is hard to fathom, because form and so on are hard to fathom, i.e., are naturally without turbidity. He reiterates that with, **Hard to grasp is this perfection of wisdom** because hearing consciousness, and the thinking mind consciousness it occasions, find it hard to grasp. About immeasurable practice, referring to the knowledge of all aspects, he says, **Unlimited is the perfection of wisdom** because [Bodhisattvas] take the unlimited as objective support, because **form** and so on are immeasurable, i.e., they cannot apprehend a limit to [the Perfection of Wisdom]. Alternatively, they say the three—deep and so forth practices refer to deep full awakening, unshared full awakening, and unsurpassed full awakening, respectively.

[466] The Lord praises [Śāriputra], and to clarify the deep practice says, **So it is, Sariputra. He does not stand in the notion that 'form, etc., is deep.' Insofar as he does not stand in this notion he makes efforts about form, etc. He does not make efforts about the notion that 'form, etc. is deep.' In so far as he makes no efforts about this notion he does not stand in the notion that 'form, etc., is deep.'** To summarize: when [Bodhisattvas] do **not stand**, i.e., when they practice without settling on the notion '[this practice knows] **form, etc., is deep'** in true reality, then they **make efforts about** deep [form and so on] because they are not making mistakes. And when they do **not** even **make efforts about the notion** '[this practice knows] **form, etc. is deep,'** then they also do **not stand in the notion that 'form, etc. is deep.'** Thus he prohibits [Bodhisattvas] from the practice that settles down in [dharmas] to talk about unmistaken deep practice. You should explain the practice that is hard to fathom and the unlimited practice in line with this. Ārya Vimuktisena also says these three, deep and so on, practices are each [divided into] small, middling, and big.

About the practice that is a painful and slow awakening [Śāriputra] says, **In front of an irreversible Bodhisattva, of a Bodhisattva predestined to enlightenment** (this locution excludes irreversible [Bodhisattvas] in the lineage definite [to reach the goal] who still have not been predicted), **should the deep perfection of wisdom be taught.** Qualm: They do not have complete knowledge and could doubt, so why should the Mother [Perfection of Wisdom] be explained in front of just those [Bodhisattvas]? Having anticipated this with, **And why?** [Śāriputra] says, **For he will not hesitate** [467] because they are without mistaken knowledge because [this Perfection of Wisdom] is the highest demonstration Dharma that is an outpouring [when Buddhas] have penetrated the Dharma Element; n**ot doubt** because they are free of uncertain knowledge, **not be stupefied** because they are free of not knowing, and **not dispute her** because they have perfect knowledge. That is why he

thinks it should be taught in front of just them. This teaches implicitly that for others who do tremble and so forth, their practice is a painful and slow awakening.

About the practice of those who gain the prediction [that they are destined for enlightenment Śakra] says, **What would be the fault**, i.e., which fault of hesitation and so on would there be **in teaching this perfection of wisdom in front of an unpredestined Bodhisattva**? [468] Through the force of lineage they will not tremble and so on at it, so [Śāriputra] says, **If, Kausika, unpredestined, a Bodhisattva will get to see, praise, worship and hear this perfection of wisdom, and if he remains unafraid when he hears it, one can be sure that he has come from afar, has set out for long in the vehicle, and that his wholesome roots are well matured**. [There] **from afar** (*dūrataḥ* is *dūrāt*) is in the sense of "after a long time." They **have set out for long in the vehicle** reiterates that. Alternatively, they have come **from afar** (*dūrataḥ*) [to the Perfection of Wisdom] because their belief in the deep topic is not within the range of Listeners and so on. They **get this perfection of wisdom**, i.e., acquire the Perfection of Wisdom **to** in order to **see** it and so on [means] first, at the start, they see it after a long time; then, overjoyed with the sight, **to praise** make physical homage; then, propelled by increasing serene confidence, **to worship** honor it by keeping it to the right [while circumabulating] and so on; and then, having followed the correct procedure, **to hear** sit down and hear it. **It will not be long from** right **now** (when they see it) **onwards until he receives the prediction to supreme enlightenment.** [Śāriputra] reiterates that with, **One can be sure that that prediction will be near, and that he will not have passed by one**, i.e., that after he has passed by one, **two or three Tathagatas it will come to him.** He does not mean after they have passed by one, two, or three Tathāgatas they will get the prediction, but that they do so from them. He reiterates that with, **And, of course, he will** also **please the** one, two, or three **Tathagatas who he passes by** through practicing the trainings they

have assigned, **will please them permanently, and he will see to it that the vision of the Tathagatas will bear the fruit of the prediction**, i.e., will see to it that seeing those one, two, or three **Tathagatas** is not empty of a prediction, i.e., will make sure to get the prediction. [Śāriputra] reiterates that with, **He will see to it that** [the seeing them and so on] **will lead him to the prediction of the supreme enlightenment itself.** In summary he says, **To the extent he obtains the prediction to supreme enlightenment, to that extent he sees to it that seeing, praising, worshiping, hearing, up to, awakening to supreme enlightenment bears fruit.** This is easy to understand.

[469] About irreversibility practice [Śāriputra] says, **Come from afar, O Lord, set out for long in the great vehicle, with wholesome roots well matured is that Bodhisattva who gets to see, praise, worship and hear this perfection of wisdom How much more so** (he means that there is no doubt about it at all) **if he would not only hear it, but also take it up** and so on, i.e., if his wholesome roots are fully matured by perfectly taking up [the Perfection of Wisdom] and so on in an irreversible practice.

[The Lord] agrees, and praises him, **So it is, Sariputra, as you have said.** [470] [Śāriputra], confirming the practice he has just explained, says, **A simile or example** an example for something similar **flashes into my mind. Just as we can be sure that a person belonging to the vehicle of the Bodhisattvas, when he dreams that he sits on the terrace of enlightenment, is actually near to supreme enlightenment; just so we can be sure that a person who fulfils the conditions just outlined has come from afar, has set out for long in the vehicle of the Bodhisattvas, and is near his prediction to enlightenment. For a Bodhisattva has set out for long in the vehicle, and his wholesome roots are mature, if this deep perfection of wisdom will turn up** (*upavartsyate*), i.e., if he will get (*upapatsyate*) it by taking it up and so on, **even if he gets no further than hearing it. How much more so if he would also bear it in mind, etc.,** *to*: **repeat it.**

Qualm: Why does this indicate Bodhisattvas whose wholesome roots are matured, because others also take it up and so on? Having anticipated that with, **And why?** [Śāriputra] says, **For** because, in the main, **the thoughts of beings who are not without an abundance of accumulations of karma conducive to the ruin of dharma will become averse to** will avoid perfectly taking it up and so on, [471] **will sway away from** will really want to reject this **perfection of wisdom**, and because, **through the abundance of that karma,** those **beings who have not collected wholesome roots** do not understand the meaning of, and hence **will find no satisfaction** in the Perfection of Wisdom, and do not gain serene confidence, and hence have no **faith in this reality-limit** (the Perfection of Wisdom is so-called because it is the elucidation of the reality limit or Dharma Element), therefore, **those who find satisfaction and faith in it are people who have collected wholesome roots.** The passage is saying **those who have collected wholesome roots** are the ones who properly take it up and so on.

About going forth practice he says, **A man coming out of a huge wild forest might see certain signs which indicate a town. From those signs he will infer the nearness of an inhabited place. Just so a Bodhisattva for whom this deep perfection of wisdom will turn up should know that he is quite near to supreme enlightenment, that before long he will receive the prediction to it.** He means just like a person who has set out from a huge wild forest, [Bodhisattvas] who have a practice that eliminates impediments to dharma will definitely get (*upapadyate*) the Mother of the Victors in order to hear it and so on, and after they have gone forth should know, "I am near to supreme enlightenment, before long I will receive the prediction to it." He says just that with, **He should no longer be afraid of the level of the Disciples and Pratyekabuddhas.**

[472] Qualm: They are not located in a dharma that prevents them falling to the level of a Listener or Pratyeka-

buddha, so why do they not fear that? Having anticipated that with, **And why?** [Śāriputra] says, **For this sign has appeared to him, i.e., that he has got to see, praise, worship, and hear this deep perfection of wisdom.** He is saying they have got, in order to see and so on, this deep Perfection of Wisdom that elucidates the absence of an own-being of absolutely every dharma, and [hence] prevents the Listener and so on level that is delineated by the selflessness of persons alone. So they are not anxious about falling to the Listener and so on level because they have got the Mother [Perfection of Wisdom] that prevents it.

Because he has spoken well the Lord says, **So it is, Sariputra**, and having offered his own hand [to help him], to invest him with capacity says, **May you make clear also this section. For what you say, and what you will say, is due to the Buddha's might.**

About the practice without impediments [Śāriputra then] says, **A man, desirous of seeing the great ocean, might travel to it. As long as on his travels he sees a tree** (*stambha*), **or the sign of a tree** he means a tree (*viṭapa*) or the sign of a tree, **a mountain, or the sign of a mountain, he knows that the great ocean is far away. But when he no longer sees either tree or mountain, then he knows that the great ocean is quite near from there.** [473] Question: Why, when they cannot apprehend trees and so on are they near the great ocean? Having anticipated that with, **And why?** he says, **For this ocean gradually slopes away** (*anupūrva-nimna*), **and within it there is neither tree nor mountain.** He is saying that because the ocean is *anupūrva-nimna* in its nature, [i.e., the ground gets flatter and flatter and things get smaller and small the closer you get to the sea], it prevents trees and so on from arising from their own causes. Hence they are right next to it, because quite naturally those trees and so on would be apprehended, and they do not apprehend them. **Similar is the case of the Bodhisattva who has heard this perfection of wisdom. He knows that, although he has not yet, face to face with these Tathagatas, been**

predicted to supreme enlightenment, nevertheless he is quite near that prediction. They are certain, because of the force of a practice without impediments, because of their practice of constant meditation and so on. Question: How can you infer the result (they are near prediction) from the cause (they hear the Mother [Perfection of Wisdom])? Having anticipated that with, **And why?** [Śāriputra] says, **For he has got to see, praise, worship and hear this deep perfection of wisdom.** He is saying it is a *svabhāva-hetu* inference—the cause, independent of any other factor, is suited (*yogyatā*) to produce the result—so there is no fault in inferring they are near prediction.

[474] About practice when enlightenment is near [Śāriputra] says, **In spring, O Lord, when last year's leaves have withered away** when the leaves have fallen and aged, **one can see sproutings on many trees. The men of Jambudvipa will then be glad, because when they have seen these symptoms in the woods, they know that soon also flowers and fruits will come out.** Having anticipated the question as before, with, **And why?** he says, **For they have seen these signs on the trees.** I have already explained what this means based on [Dharmakīrti's] maxim, "When you infer from a collection of causes, independent of any other factor, the production of a result you have described an essential property (*svabhāva*) [inference]." **Just so, O Lord, one can be sure that a Bodhisattva, when he receives this deep perfection of wisdom, has matured his wholesome roots for a long time. It is just because of the existence of these wholesome roots in him that this deep perfection of wisdom has bent over to him**, i.e., that the force of the practice when enlightenment is near has brought them near to it, because it is a practice that establishes the basis that is the site for new dharmas without outflows and so on.

[475] About speedy enlightenment practice he says, **A woman, pregnant** with a living fetus, **with a heavy womb** because the time of delivery is near, **is stretched** because the

parts of her body have expanded, **and all weary, she does not walk about a great deal, takes little food, finds little rest, speaks little, has little strength but many pains, often cries out aloud and abstains from habitual cohabitation. She [realizes]** (*iti*) ("realizes" has been left out) **that she experiences all these** present, unbearable, suffering **feelings in her body as a result of indulging in, practicing, and developing unwise attention** to village affairs, [i.e., sex] on the preparation, fundamental, and subsequent stages, respectively **in the past,** and **making much of** them by everywhere and continually actively pursuing [those ways of thinking]. **When these symptoms are seen in her, one can be sure that before long she will give birth to a child. Just so, when for a Bodhisattva this deep perfection of wisdom turns up in order to be seen, praised, worshiped and heard, and if, when** after **he hears it, his thought delights in it** worships it because of the force of the aforementioned practice, **and he becomes desirous of it, then one can be sure that before long he will receive the prediction to full enlightenment.** [The aforementioned practice] establishes the speedy emergence of the Dharma Body that results from practice dharmas based on the [**Bodhisattva**] practice-possessor [lineage].

About practice for the sake of others [Subhūti] says, **It is wonderful to see the extent** (the word refers to the fact that there is somebody in charge of them and so on) **to which the Tathagata has well taken hold of the Bodhisattvas, has well encompassed** them—because the prediction has focused them (*niveśaṇa*) on the levels and perfections—**and favoured them,** [i.e., entrusted them with the Dharma] because he has returned them [to the world] (*pratyārpaṇa*)[101] as spiritual friends [to those in need. He means] it is amazing how [the Tathāgata's] compassion encompasses all within its objective range, but still helps through specific persons whose perfect special aspiration makes them suited to it. **About** just this perfect special aspiration [the Lord] says, **It is because these Bodhisattvas**

have practiced for the weal of many persons because they do it for the sake of those in the future, **for the happiness of many persons** because of what they do for those in the present, **for the love of the world** because of the effort they make to increase and decrease, respectively, the residual impressions left by the wholesome and unwholesome things they did in the past [that they have been well taken hold of and so on]. Construe it in this manner, with [Subhūti's] earlier [statement].[102] Again, he says about the past, present, and future in general, **Out of pity for Gods and men, for the benefit, the weal and happiness of a great mass of people do they want to win the supreme enlightenment, and thereafter** want **to demonstrate** want to make an exposition of **the supreme dharma** of those who practice turning the wheel of Dharma and so on in this Perfection of Wisdom for the sake of others.

[477] About the topic of practice without growth or diminution [Subhūti] says, **How does the development of perfect wisdom become increasingly perfect**? [and the Lord] says, **A Bodhisattva courses in perfect wisdom when he reviews neither the growth nor the diminution of form** and so on. Thus he permits [Bodhisattvas] to course in the Perfection of Wisdom without seeing growth and diminution of form and so on, thereby setting forth this practice. In that it permits coursing in the Perfection of Wisdom when there is no sight of the growth and diminution of forms, etc., it sets forth this practice.

About the topic of practice that takes neither dharma nor non-dharma as a basis he says, **A Bodhisattva courses in perfect wisdom when he does not review either dharma or no-dharma. It is thus** through this practice, a practice that does not take anything as a basis, **that his development of perfect wisdom becomes increasingly perfect.**

About the topic of practice that stops perception of the aspect of unthinkability [Subhūti] says, **This explanation is surely unthinkable** (*acintya*) because you cannot conceive (*cintayitum*) of the Dharma Element, and the Lord says, **Be-**

cause form is unthinkable, and so are the other skandhas. He means that if **he does not even perceive that "form, etc., are unthinkable," then** because the perception that grasps at that has stopped, **he courses** in the practice of **perfect wisdom** as it has been explained.

About the topic of non-conceptual practice [Śāriputra] asks, **Who will zealously believe in this so deep perfection of wisdom?** and [the Lord] replies, **A Bodhisattva who is practised in perfect wisdom.** [Śāriputra] asks when [Bodhisattvas] get to the essence [of the practice] with, **How does a Bodhisattva become practiced**, and asks when they properly get the name (*saṃjñā*) with, **what is the meaning of the word 'practised'?** [The Lord] replies, **Here a Bodhisattva does not construct the powers** and so on, **nor even the state of all-knowledge**. Qualm: The powers, confidences, and so on exist as the object of thought so why do [Bodhisattvas] not construct [or conceive] of them? Having anticipated that with, **And why?** he says, **Because the powers are unthinkable** and so on. **For that reason is he called 'practised,' and that is the meaning of the word 'practised.'** He means that in true reality [479] form, etc., its sign, and its own-being are the Dharma Element, and the practice that therefore does not conceive, etc., of them enables [Bodhisattvas] to gain non-conceptual practice and not construct [or conceive of] powers that are "unthinkable," i.e., beyond thought.

About practice that bestows the precious jewel of the fruits [of practice Subhūti] says, **Deep O Lord, is perfect wisdom** that counteracts [the opposing side as a realization of] the selflessness of dharmas and persons. **It is a heap of treasure** because it bestows the jewels of the fruit of a Stream-enterer, etc., and supreme enlightenment on those whose practice bestows the precious jewel of the fruits by establishing the first fruit—[the path of] seeing and so on.

About purity practice he says, **it is a pure heap** that causes those with this practice, meditating on the purity of form and so on, to eliminate cankerous and knowledge obscuration, **as pure as**, i.e., pure like **space.**

About practice that has a limit Subhūti says, **It is surprising that**, even though it is so powerful, still **many obstacles should arise to someone who takes up, etc., this perfection of wisdom.** [480] [The Lord] praises him with, **So it is. There will be many obstacles** and so on. He anticipates the qualm that it does not makes sense with, **And why?** and says [in response], **For Mara, the Evil One** and so on. He means, because **Mara will make great efforts** will attempt **to cause difficulties** foment them, there will be many obstacles. Qualm: In that case, how could it be written out quickly? [In response he says], **Therefore one should hurry up with one's task of copying it out. If one has one month, even if one has a year or more, even then** [Bodhisattvas] who have not given up, etc., urgent practice for a year and have gained practice that has a limit **should just carry on** ("in a hurry when there are no obstacles" has been left out) **with writing this perfection of wisdom**. Ārya Vimuktisena says [the Lord] says "year" (*saṃvatsara*) to teach "there is no time longer than the seasons and so on that are the conditions necessary to complete [a year]." Qualm: If they are writing for a year why hurry? Having anticipated that with, **And why?** he says, **Because it is a fact that in respect of very precious things many difficulties are wont to arise.** The idea is it is in the nature of things that there are many difficulties when you have great precious jewels, so, since there are even more obstacles to copying out the supreme jewel Mother [Perfection of Wisdom,[103] Bodhisattvas] should make haste to make the copy, [481] even if they have a year.

You should understand the practices as I have explained them. Thus [Maitreya] says,

> Because it does not insist on form and so on, prevents the practice of them, and, because those [form and so on] and suchness are deep, hard to fathom, and immeasurable, this [practice] is a realization that is painful and slow, is when [Bodhisattvas] are predicted, are irreversible, go forth to,

have no impediment to, are near to, and quickly reach awakening. It does not grow or decrease [as a practice of] other's welfare, does not view dharma and non-dharma, does not see an unthinkable form and so on, does not conceive of form and so on, their signs, or their essential identity (*bhāva*), bestows the jewel of the fruits, is pure, and has a limit. [*Ornament* 4.9-11]

These twenty practices follow the following logical order. [Bodhisattvas] standing in a practice that does not settle down on form and so on, striving at a practice that is not a practice, understand that those—form and so on—are deep, hard to fathom, and have no limit. Then, because it is fashioned as a non-perfect practice, those who are new painfully attain prediction and the irreversible level. Those other than them do so easily and definitely go forth to, are not far from, are not cut off from, and quickly reach full awakening. Then, working for other's welfare, [their practice] does not grow and does not decrease. And then, because they have abandoned all discrimination of dharma and non-dharma in general, and unthinkable form and so on in particular, their [practice] is without conceptuality and bestows the jewel of the fruits [of practice] whereby they obtain ultimate, final purity. Their urgent practice prepares their mental continuum within a year. Thus, divided by realization, is the sequence of practices.

[482] After practice [Maitreya] has to explain its benefits because [Bodhisattvas] cultivate the practices well when they are taught their qualities beforehand. To explain the first of these qualities—annihilating Māra's power [Subhūti] says, **Here, O Lord, when the perfection of wisdom is being studied, Mara, the Evil One, will in many ways show zeal, and exert himself to cause difficulties.** [The Lord] says, **In spite of that he is powerless** he will not be able **to cause really effective obstacles to a Bodhisattva who gives his undivided attention to his task** who gives attention without break to reading the Perfection of Wisdom

and so on. [483] [Bodhisattvas] will not be hindered so long as they give their undivided attention so [Śāriputra] says, **If, O Lord, Mara, the Evil One, is determined to cause obstacles to the study of this perfection of wisdom, how** in what way **can just now** at this time **people actually study it, and through whose might** through whose ability **can they do so**? [The Lord], responding in turn in two parts because [Śāriputra] constructed a two-part question, says, **It is through the might of the Buddhas and Lords, of the Tathagatas, that they study it, and that they make progress in training in Thusness** (*tathatva*). He is saying that at the stage when they cultivate the practice they obtain the sustaining power of the Tathāgata, whereby the quality of annihilating Māra's power arises, and they learn, etc., [the Perfection of Wisdom]. Question: Why are they possessed by the Tathāgata's might? Having anticipated this with, **And why**? he says, **For it is in the nature of things**. That is easy to understand. He clarifies just that with, [For it is in the nature of things] **that the Buddhas who stand in immeasurable world systems should bring to mind and uphold everyone who teaches and studies this perfection of wisdom.**

[484] To explain the second quality—that the Buddhas bring [them] to mind and give them knowledge, [the Lord] says, **The Buddhas will bring him to mind** gaze on them to give them power (*śakti*) **and assist him** give them sufficient ability (*sāmarthya*). **And it is quite impossible to cause an obstacle to someone who has been brought to mind and upheld by the Buddhas.** [Śāriputra] says just this at length with, **It is through the Buddha's might, sustaining power and grace that Bodhisattvas hear, learn, bear in mind, recite, study, spread, demonstrate, explain, expound, repeat, and copy out this deep perfection of wisdom, and train, progress towards, and train in Thusness.** He says the [three] words "might, sustaining power, and grace" because they **hear it** and so forth at the preparation, fundamental, and subsequent stage because, having got the Tathāgatas

to bring them to mind, this quality [of the Perfection of Wisdom]—that the Buddhas bring [those who hear it and so on] to mind and give them knowledge—is present.

[485] [The Lord] says, **So it is, so it is** in praise, and expounds the third quality—that Buddhas place them into their sight—with, **They are known to the Tathagata** with the divine eye, **they are sustained** with the wisdom eye, **seen by the Tathagata** with the dharma eye, **and the Tathagata beholds them with his Buddha-eye.** It is clear that he says this with the intention of presenting a specific topic. And who are they? He says, **Those Bodhisattvas who study this perfection of wisdom, and who are progressively training in Thusness.** He is saying that those who are engaged in hearing and so on are known [to the Buddhas] because they have got the Tathāgatas to know and see them, and therefore have the quality that Buddhas place them into their sight.

[The Lord] expounds the fourth quality of coming near to perfect enlightenment with, **They are Bodhisattvas near to** (*āsannībhāva*) close by (*nikaṭavartin*) **the Thusness of the supreme enlightenment** because they have got into a close proximity to (*samīpībhavana*) the Tathāgatas, [486] and therefore the quality of coming near to perfect enlightenment is present, **and they stand poised in their decision to win full enlightenment.**

He teaches the fifth quality of [the Perfection of Wisdom—that Bodhisattvas realize] the great aim (*mahārtha*) and so on, with, **If they only just study this perfection of wisdom, without progressively training in Thusness they** will be without the practice and **will not** right then **stand poised in Suchness** (*tathatā*) ("suchness" means not being something else) **in the supreme enlightenment; but nevertheless they are also known to the Tathagata. That continual study of the perfection of wisdom,** i.e., writing it out, **and the mental excitation about it,** i.e., bearing it in mind and reciting it, **will be greatly profitable** (*mahārtha*) **to them, a great advantage, fruit and reward** (*vipāka*). You

should explain these four words based on the fact that those who bear in mind and recite [the Perfection of Wisdom] they have copied out as a book are not deprived of Buddhas, are born in happy states, reach enlightenment, and work at activities for the welfare of others even after nirvāṇa, respectively, because, having got the great advantage and so on, the [Perfection of Wisdom's] quality of [causing Bodhisattvas to realize] the great aim and so on is present. Construe ***vipāka*** ("maturation, reward") as *prakṛṣṭaḥ pākaḥ* ("finest," [literally, "dragged out] maturation"), [i.e., the Perfection of Wisdom not only rewards Bodhisattvas with enlightenment, it also rewards others after their enlightenment with nirvāṇa and so on].

Question: It is said, "Bodhisattvas, with wisdom that has three aspects, pay attention to this correct representation of dharma as Mahāyāna [487] to increase the [*bodhicitta*] element, enter [the path], and accomplish the aims [of beings]." Thus all Mahāyāna Dharma is beneficial, so why does he say benefit is just from the [Perfection of Wisdom] Mother of Victors? Having anticipated this with, **And why?** [the Lord] says, **For** because, **as aiming at ultimate reality, the perfection of wisdom** by way of [teaching that] all dharmas are without their own-being **has been set up for penetration** by hearing and so on **by all beings into** the reality of **what dharmas truly are**. Therefore the principal benefit is just from it.

To explain the sixth quality of shaping (*nirūpaṇā*) regions [Śāriputra] says, **Moreover, these Sutras associated with the six perfections will, after the passing away of the Tathagata, appear in the South. From the South they will spread to the East** (*vartanī*) means east **and from there to the North—from the time when the Dharma-Vinaya is like freshly made cream** (*nava-maṇḍa-prāpta*)—when it is (*sati*) *like* fresh cream (*nava-maṇḍe iva*), like a core subject matter that these or those Dharma-preachers get at (*prāpta*) anew (connect this with the earlier "the Sūtras will spread")—**right into the period when the good law disappears.** He

says "six perfections" [instead of ten] because the remaining perfections assist the perfection of giving and so on. Thus the perfection of skillful means aids the triad of the perfection of giving and so on because with skillful means systematized as the four ways of attracting beings [Bodhisattvas] gather in and establish in wholesome [activity] beings they have favored with those three perfections. The perfection of prayer aids the perfection of vigor because they have so many cankers in this life they cannot bear wholesome karma and mentally pray that they will have less cankers in the future. The perfection of power aids the perfection of concentration because, having tended good persons, heard the good Dharma, and prevented feeble aspirations, they tap into [their Mahāyāna lineage] element and unleash a powerful aspiration [488] whereby they find the ability to cause thought to become stable within. And the perfection of knowledge aids the perfection of wisdom because it enables them to become extraordinarily wise about what they learned in the *Basket of Bodhisattva Scripture.*[104]

You should understand from this passage that because of the work the Tathāgata does, Dharma-preachers get the quality of [the Perfection of Wisdom] that shapes regions [into areas where wholesome roots produce a demonstration of the Perfection of Wisdom], removing their doubt that the Buddha does not bring them to mind [and give them knowledge to teach. The Lord] says just that with, **Those who at that time study and preserve this perfection of wisdom will be brought to mind** and so on.

[Śāriputra] cannot imagine how the precious jewel of the Dharma will spread when the five degenerations[105] have set in and beings are utterly devoid of good fortune, so he says, **Will even this so deep perfection of wisdom, in the last time** *(kāla)* (he says just that again with) **in the last period** *(samaya)* **be widespread in the northern direction,** [he does] not [mean] everywhere [in that direction], so [he says] **in the northern part of the world** in the region of China *(cīna)* and so on. The permanent time *(kāla)* imagined by [the

atomist] Kaṇāda and so on does not exist because it could not function either in a series or as the opposite to that, [i.e., all at once]. Still, just when things come together (*bhāva-saṃniveśe*) you talk of a certain "last period" (*samaya*) [or last connection], and that is "the last time." [489] Some have wholesome roots even at such times so [the Lord] says, **Those who, in the north, will make efforts in this deep perfection of wisdom after they have heard it, they will make it widespread. As set out for long in the vehicle should the Bodhisattvas be known who will study this perfection of wisdom then.** But [Śāriputra] does not see many so he says, **Those Bodhisattvas who in the North will study this deep perfection of wisdom, will they be many or few?** Because of the power of spiritual friends and so on there may be many so [the Lord] says, **There will be many** actually many, **a good many** because the lineage is widespread **Bodhisattvas in the North.**

Speaking about the seventh quality of perfecting all dharmas without outflows he says, **But there will be only a few amongst them who will study this perfection of wisdom, and who, when it is being taught, will not become demoralized by it.** [490] He means that even though there will be many who hear it and so on, there will be few who do not, by bringing the dharmas that counteract [the opposing side] to perfection and completing the quality of perfecting dharmas without outflows, become cowed and so on.

To explain the eighth quality of [the Perfection of Wisdom]—making a person communicative, [the Lord] says, **In the past already they have pursued the Tathagatas** by taking refuge with the three refuge formula and so on, **questioned, asked, and inquired of** them (explain the three words with: in order to comprehend the three imaginary and so on natures, or to understand the triad of practice, objective support, and full achievement, respectively) **and worshipped them. They will become morally perfect** by taking notice of even the tiniest shortcoming, **and they will**

promote the welfare of many people, i.e. starting from just this supreme enlightenment. Qualm: How will those who have forgotten what they heard about Dharma for reaching the Buddha level promote the welfare [of beings], starting from supreme enlightenment? Having anticipated this with, **And why?** he says, **For it is just for them that I have preached just the sermons associated with the state of all-knowledge. Even after they have passed through this present birth they will have** they will persist in **just these habits associated** with **the state of all-knowledge**, i.e., conceptualizations **associated with the perfection of wisdom** because, since they **have** received communication about sermons on the state of all-knowledge, the quality of [the Perfection of Wisdom] making a person communicative is present. **And just this sermon will they both preach and delight in, i.e., concerning** the **supreme enlightenment.**

[491] Explaining the ninth quality of not being deflected he says, **And they will be well established** confirmed in **these** habits, [i.e., conceptualizations that motivate explanations of this Perfection of Wisdom] **and concentrate on them. They cannot be diverted from it** turned back from enlightenment **even by Mara** because, with the Tathāgata acting as their master, the quality of not being deflected comes forth; **how much less by other beings, because of liking** (*chandataḥ*) because of their eagerness for Mahāyāna sūtras **or because of mantra** (*mantrataḥ*). About *mantrataḥ* some [cite the verse], "Mantras make the gods stand guard, turn the mind to the wholesome, and stop diseases, untimely death, and bad luck," and say they cannot be deflected because they are so habituated to mantra practice that has these many benefits. Others [understand, "whether they use *chanda* or *mantra*," and] say, even through the force of drugs and the force of mantra Māra, the evil one, in all his forms, cannot turn them back from the Perfection of Wisdom. Qualm: They will not gain enlightenment in a short time so why can he not deflect

them? Having anticipated that with, **And why?** he says, **Because of their firm and irresistible drive towards full enlightenment.** He means they have been vigorous over many uncountable eons so they do not turn back when they do not gain enlightenment quickly.

Teaching the tenth quality of being the genesis of an uncommon store of merit he says, **From hearing this perfection of wisdom those sons and daughters will gain** will obtain because they hold an uncommon store of merit **an uncommon degree of zest** that (according to the Seers) seeks the extraordinary dharmas, **elation** mental goodness, **and serene faith** that rests on Buddha, Dharma, and Saṃgha. Alternatively, they are as I have explained them [492] before.[106]

Speaking about the eleventh quality of [the Perfection of Wisdom that] enables [Bodhisattvas] to fulfill their pledge [to look after the welfare of beings] just as they said they would, he says, **For many people they will plant wholesome roots, i.e. in supreme enlightenment.** Qualm: How could they work for the welfare of beings unless they have been moved to do so earlier? Having anticipated this with, **And why?** he says, **Because in my presence, face to face with me, they have uttered the vow** said the words of the prayer out loud: **"We coursing in the practices of a Bodhisattva, shall set going on their way to full enlightenment** by directing them in the production of the thought of great enlightenment **many hundreds of living beings. We shall explain it to them, instigate them, fill them with enthusiasm, make them rejoice** (I have explained these [on page 289]), **help it to come forth** by turning them to meditations on the close mindfulnesses and so on, **help them to get established in perfect enlightenment** by setting them on their way through the seven, Joyful and so on levels, **help them to become irreversible"** [by setting them on their way through the three result levels].[107] [493] Qualm: Even if they have uttered the vow, unless they bring that aim to fruition how will it be efficacious? Having anticipated that with,

And why? he says, **And when I had surveyed** understood **their thought** pure aspiration **with my thought, I** the Tathāgata **rejoiced in** the vow of **those sons and daughters who had made this vow.** He means that because he has done that, therefore, since they have got him to rejoice in their pledge, because they will gradually become familiar with the practice the quality of enabling them to fulfill their pledge just as they said they would is present. Hence they do work for the welfare of beings.

To explain the twelfth quality of being in charge of [or holding] (*parigraha*) an immense (*udāra*) reward he says, **In consequence they will become so much confirmed in their faith** (*udārādhimuktika*) because they believe (*adhimokṣa*) in a deep and immense (*udāra*) topic and hence hold an immense reward **that they will seek rebirth in other Buddha-fields, and also there will come face to face with the Tathagatas there, who demonstrate dharma, and from whom they will hear in detail just this perfection of wisdom.**

Giving an exposition of the thirteenth quality when [Bodhisattvas] get the ability to look after beings and are active for their welfare he says, **In those Buddha-fields also they will set countless living beings going on their way to the supreme enlightenment, and will help them in their quest for full enlightenment.** [494] [Śāriputra] is awestruck because [the Lord] has demonstrated objects that surpass his own knowledge so he says, **It is wonderful to think that in past, future and present dharmas** (the *yāvad* conveys completeness so it brings in non-dharmas as well) **there is nothing that the Tathagata has not seen** take this with eye-consciousness, **not heard** with ear-consciousness, **not felt** (*avidita*) with nose-consciousness and so on, **and of which** his thinking-mind consciousness **is unaware** and so on. That is, it is amazing that the Lord correctly knows past and so on dharmas on the covering level even though he has eliminated every residual impression left by error. It is said, "senses [restricted to their particular objects] are [because of] the residual impressions in the final basis of suffering."

Thus the non-cognizing senses are forsaken at the stage of Buddhahood, and sense awareness (*indriya-buddhi*) is like thinking-mind awareness in the way it demarcates objective range. So, because we assert that every consciousness of the Lord extends to every object, therefore, there is nothing the [Buddha's] stainless eye knowledge and so on has not seen and so on. [So Śāriputra's statement] is flawless. Still you should be certain of the fact that the presentation of [a Buddha's] sense awareness follows from the earlier [senses].

[495] The fourteenth quality of [the Perfection of Wisdom] is that in contradistinction to not winning, or not completely winning the Mother [Perfection of Wisdom that produces the beneficial work of all the Buddhas in all the directions], they are certain to win it. Teaching that, he says, **But amongst those sons and daughters of good family who in the future will study this deep perfection of wisdom, who have exerted themselves on behalf of these six perfections and of the welfare of all beings, and who seek, search and strive to obtain this deep perfection of wisdom** (connect the three words with the preparation, [fundamental, and subsequent] stages), **some will not obtain it, while others will obtain it without striving to get it. What, O Lord, is the reason for that?** [The Lord] praises [Śāriputra's] "It is wonderful to think" and so on with, **So it is. There is nothing that the Tathagata has not seen** and so on. [He is saying] the Buddhas, the Lords, realize everything is like an illusion and that is just the way it is. In response to [Śāriptura's], "What is the reason for that?" he says, **It is further true that at that time in that period, some Bodhisattvas who hunt and search for this perfection of wisdom will not get it. Others will get it without searching and hunting for it.** Qualm: What the Lord has said is illogical. Having anticipated that with, **And why?** he says, **They will be Bodhisattvas who in the past have persistently hunted and searched for this perfection of wisdom. It is through the impetus of this former wholesome root that**

they will get this perfection of wisdom, in spite of the fact that they do not now hunt and search for it. Thus they have a former wholesome root that causes them to win the complete Perfection of Wisdom, so through habituation to the practice the quality of being certain to win it is present and therefore they will win it. **And also the Sutras** the *King of Samādhis Sūtra* and so on **different from this one**, from the Perfection of Wisdom **which welcome** (*abhivadanti*) **just this perfection of wisdom, will of their own accord** (*svayam eva*) this locution [496] is governed by wanting to say that the deed and doer are a perfect match **come, appear, and present themselves to them** (construe the three words with the triad of wisdom arisen from listening, [thinking, and meditation], or with the triad of imaginary and so on natures, respectively). Having anticipated the earlier qualm [that this is illogical] with, **And why?** he says, **For it is a rule, Sariputra, that, if a Bodhisattva persistently hunts** for the text **and searches** for the meaning **of this perfection of wisdom** in this present life, **he will, even if he changes class** (*jāti*) by giving up his natural identity (*svaprakṛti*), **and even if he changes to another life** by separating from an earlier body, **get it** win it even though in another life and in another class, because he has got the quality of being certain [to win it], **and also the other Sutras associated with perfect wisdom will then come to him on their own.** He means this is just the way it is. [Śāriputra], fixated on the words, says, **Only just these Sutras associated with the six perfections will come to him, and no others** devoid of the six perfections? He is asking a question. [The Lord, having in mind] that they all will arise, because [finding them] meets back to [having] shared wholesome roots, says, **There will be also other very deep Sutras** not associated with the six perfections **which will come to this son or daughter of good family of their own accord.** [497] Having anticipated the earlier qualm [that this is illogical] with, **And why?** he says, **For it is a rule, Sariputra, that, if Bodhisattvas set others going on their way to full enlighten-**

ment, and help them in their quest for it and so on **these very deep Sutras will come to them, Sutras associated with the nonapprehension of a basis** connected with the selflessness of persons, **associated with emptiness** elucidating the selflessness of dharmas, **associated with the six perfections.**

You should understand the qualities as I have explained them. Thus [Maitreya] says,

> There are fourteen qualities beginning with the waning of the power of the Māras. [*Ornament* 4.12ab]

The tenth, Proclamation of the Qualities of Bearing in Mind [the Perfection of Wisdom] Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER ELEVEN: *Māra's Deeds*

[499] What faults that cause obstacles to practice do [Bodhisattvas] have to avoid when meditating on the practices? After [the explanation of] the qualities [of the Perfection of Wisdom], to explain faults that cause obstacles [to practicing it] Subhūti says, **The Lord has proclaimed these virtues of those sons and daughters of good family. Are there again any obstacles which will arise to them**, i.e., what are they? In response [the Lord] says, **Many** and so on. [Subhūti] still does not know just what the many deeds of Māra are so he says, **Of what kind are they** when **the many** are limited to a certain number? [500] [In response the Lord] teaches forty-six.

First, about attaining [knowledge of the Perfection of Wisdom] with difficulty [the Lord] says, **The Bodhisattvas who teach the perfection of wisdom will produce a confident revelation of it** produce knowledge of the Mother [Perfection of Wisdom] **only after a long time** (*cireṇa*) after a long time (*dīrgha-kālena*).

To explain [the second fault], having a confident revelation too suddenly, he says, **Or, after a confident revelation has been generated, it will immediately again be disturbed** will veer off from (*bhraṃś*) the Perfection of Wisdom. The knowledge that they produce is unstable because they produced it too quickly without investigating the before and the after.

Speaking about [the third fault], bad physical habits (*dauṣṭhulya*), he says, **Or they will write yawning, laughing, and causing others to suppress laughter**. There explain that

they are "yawning" when they are physically stretching, "laughing" when they come out with a big Ha! Ha!, and "causing others to suppress laughter" when their body or something connected with their own body makes others grimace.[108]

Teaching bad mental habits he says, **Or they will study it with their thoughts disturbed. Or they will write when their thoughts are on each other** when they have in mind something enjoyable that is contingent on each other. **Or they will not gain mindfulness.**

[501] Expounding on recitation and so on when they do not apply themselves he says, **Or they will write** this implies reciting and so on **while deriding one another** and so on.

Speaking about when they seize on reasons for rejecting [the Perfection of Wisdom] he says, [They will say], **"We gain no firm footing from it, we gain no enjoyment from it"** because it is not an object of knowledge arisen from listening and thinking, respectively. **With these words they will get up from their seats and take their leave. Their thoughts devoid of serene faith they will think 'we have not been predicted in this perfection of wisdom,' will get up from their seats and leave. Or, because this book does not name the place where they were born, does not mention their own** ([the short form] *naḥ* means *asmākam* [rendered "their own" in English]) **name and clan** and so on, they **take their leave. And each time they take their leave, they will again and again have to take to birth-and-death** to take on the effort of practicing **for as many aeons as they have had** the many **productions of thoughts** without serene faith. Question: Why? Having anticipated that with, **For what reason?** he says, **Because Bodhisattvas who refuse to listen to this perfection of wisdom cannot go forth to the spiritual dharmas, be they worldly or supramundane.**

[502] To explain [the seventh fault, when certain Bodhisattvas begin to privilege Listener sūtras to the exclusion of the Perfection of Wisdom and] desert (*bhraṃśa*) the

cause [of all-knowledge], he says, **In addition, persons who belong to the vehicle of the Bodhisattvas may give up** the practice of **and abandon** aspiration for **this perfection of wisdom which nourishes the cognition of the all-knowing, and decide to look for Sutras which do not nourish** produce **it** and so on. **Those people of limited** who are low on **intelligence get rid of and abandon the perfection of wisdom, which is the root of comprehension of worldly and supramundane spiritual dharmas, as they really are** because it is the primary cause for right understanding of dharmas, **and will decide to look for support in what are merely branches** the Listener vehicle and so on.

Expounding on when they lose (*bhraṃśa*) their taste for the sublime [Perfection of Wisdom] he says, **Just as if a dog would spurn a morsel of food from its master, and prefer to take a mouthful of water from a servant; just so, in the future, some persons belonging to the vehicle of the Bodhisattvas will spurn this perfection of wisdom, which is the root of the cognition of the all-knowing, and decide to look for the core, for growth, for Buddhahood, in the vehicle of the Disciples and Pratyekabuddhas.** [503] Qualm: This is quite illogical. Having anticipated that with, **For what reason?** he says, **For those people of small intelligence will not cognize that the perfection of wisdom alone nourishes the cognition of the all-knowing.** Qualm: Why does he criticize them for practicing in the Listener vehicle and so on, because it is the Buddha's sacred word too? Having anticipated that with, **For what reason?** he says, **For a Bodhisattva should not train in the same way in which persons belonging to the vehicle of the Disciples or Pratyekabuddhas are trained and make up their mind that "one single self we shall tame, one single self we shall pacify, one single self we shall lead to final Nirvana"** (you should understand the three with the paths of preparation, seeing, and meditation, respectively). He means the criticism is because he has prohibited [Bodhisattvas] from engaging in that practice. After prohibiting Listener practice,

about Bodhisattva practice he says, **On the contrary, he should train himself thus: "My own self I will place in Suchness, and, so that all the world might be helped, I will place all beings into Suchness, and I will lead to Nirvana the whole immeasurable world of beings." With that intention should a Bodhisattva undertake all the exercises which bring about all the wholesome roots. But he should not boast about them**, i.e., they should not feel superior because they have planted all the wholesome roots for the welfare of all beings.

[504] Teaching about deserting the supreme vehicle he says, **Imagine a man who, unable to see an elephant, would try to determine his colour and shape. In the darkness he would come across an elephant** get at it by touching it and so on **and look into whatever it is that makes itself known** whatever appears. **Having looked into it** examined it, **he might think the colour and shape of the elephant should be inferred from his foot.**[109] **Would that be an intelligent thing to do?** [Subhūti] says, **No Lord!** He means you absolutely cannot determine an elephant's color and shape from its foot.

To explain deserting the aim [the Lord] says, **Just as if a person who desires jewels would not plunge into** would not understand with valid cognition, **look for, and get hold of them in the great ocean, but in a puddle in a cow's footprint, and would thus in effect equate the great ocean with the water in a cow's footprint. Would he be a very intelligent person?** [505] [Subhūti says], **No Lord!** He is not an intelligent person because he has deserted the ocean—the place for jewels. [The Lord continues], **The same applies to persons who belong to the vehicle of the Bodhisattvas if, though they have got this perfection of wisdom, they nevertheless cut themselves off from it, without plunging or probing into it. And who prefer the Sutras which welcome the level of Disciples or Pratyekabuddhas, through advocating a dwelling in unconcerned inactivity, and which do not recommend the vehicle of the Bodhisattvas,**

but only the taming, appeasing, Nirvana of one single self. The decision not to make the cause for a future rebirth, but **to win seclusion** physical isolation (*viveka*) and so on, **to win the fruits of a holy life, to enter Parinirvana** a nirvāṇa like a lamp going out **after one has, in this very life** in this present life, **freed thought, without further clinging, from the outflows** removed cankers from it,—**that means to be "associated with the level of a Disciple or Pratyekabuddha." Not to that should Bodhisattvas raise their thoughts.** Qualm: How could they restrain themselves from stopping birth, the location of all calamities? Having anticipated this with, **For what reason?** [the Lord] says, **For when they have set out in the great vehicle Bodhisattvas put on the great armour. Their thoughts should not be raised to any unconcernedness** contentment with just that measure [of peace] **whatsoever.** He means that even though those who have set out in the Mahāyāna and buckled on armor for the sake of the world are reborn, because of the power of skillful means they face no calamities. [506] Qualm: How can they prevent themselves from becoming snared in gain and honor? Having anticipated this with, **For what reason?** he says, **For they are real men, leaders of the world, promoters of the world's weal. Therefore they should constantly and always be trained in the six perfections.** He is saying gain and honor snare them when they are swallowed up in self-centeredness and cankers increase. But when, like [water on] a lotus, they are not attached to them and use them to attract others by giving and so on, like a caravan leader looking after the needs of the world, there is no fault.

This is the first set of ten.

He is talking about deserting [the connection between] cause and effect where he says, **But those persons who belong to the vehicle of the Bodhisattvas, and who, without knowing and understanding the Sutras associated with the ten perfections spurn this perfection of wisdom, and prefer the Sutras which welcome the level of Disciple or Pratyekabuddha** and so on. [507] Elucidating just this he

says, **They resemble a contractor** (*palagaṇḍa*) carpenters and so on, a **contractor's apprentice** their students **who would want to build, want to make** (the two words are for doing it slowly and quickly) **a palace the size of the Vaijayanta palace, and who would take its measure from measuring the car of the sun or moon.** In the middle of the level ground on top of Sumeru is the golden city called Sudarśana, with sides two hundred and fifty thousand *yojana*[110] in length [one *yojana* ("the distance gone between re-yoking bulls") is three to eight miles], each two and a half *yojana* in height. In the center of that city is Śakra's Vaijayanta ("Victory") palace. Each of its sides is two hundred and fifty *yojana* in length and of a height that shines out [over the outer ramparts]. **A similar procedure is adopted by those who reject the perfection of wisdom and try to find all-knowledge through Sutras associated with the level of Disciples and Pratyekabuddhas. If they would look for such Sutras and train with this intention, would these Bodhisattvas be very intelligent?** Subhūti says, **No Lord!** He means definitely not, because [the Lord] is saying that [the contractor] has got the correspondence between cause and effect wrong, because the measurements of the Vaijayanta palace are bigger than fifty and fifty-one *yojana* [respectively, the measurements of the mounts of the sun and the moon].

[508] To explain deserting the highest possible stage [the Lord] says, **Suppose a person who first sees the universal monarch, and determines from the signs** unique indicator of something **he sees his complexion** fair and so on, **shape** height and so on, **beauty** perfect marks and so on, **and majesty** [or miraculous power] (*ṛddhi*) to go through space and so on. **He would then do the same with the commander of a fort. If he were unable to make a distinction** if his intelligence were fooled just by the sight of the similar complexion and so on, **if he were to say of the commander of a fort, "just like that is the universal monarch," if he would, in other words, equate a universal monarch with the commander of a fort, would that be an intelligen**

thing to do? *Subhūti*: No, Lord! *The Lord:* **The same applies to persons who belong to the Bodhisattva-vehicle and who in the future will reject this perfection of wisdom and seek for all-knowledge through Sutras associated with the level of the Disciple and Pratyekabuddha. Bodhisattvas can certainly not go forth to supreme enlightenment unless they are trained in what the Tathagata has announced in the perfection of wisdom as the skill in means of a Bodhisattva.** [510] Qualm: The Listener vehicle also gives an exposition of the dharmas of compassion and so on through which they gain the state of a Tathāgata so why should they not seek for the knowledge of all aspects there? Having anticipated this with, **For what reason?** he says, **For the full knowledge of a Bodhisattva is stupid in other Sutras.** He means it is not a complete exposition, so even though it teaches it, it does not do so clearly. [Similarly, like **a starving man who would refuse superior and excellent food,** and like **a man who had got a priceless gem and who considered it equal to a gem of inferior value and quality** are **persons belonging to the vehicle of the Bodhisattvas who, though they have got this deep perfection of wisdom, will nevertheless think that it should be considered equal with the vehicle of Disciples and Pratyekabuddhas.]** The universal emperor, superior and excellent food, and priceless gem examples are for deserting the three—Dharma, Enjoyment, and Magical Emanation—Bodies, respectively.

[511] [The Lord] is speaking about [Bodhisattvas] who have confident realizations (*pratibhāna*) of a great variety of objects, [but they are] conceptual where he says, **Moreover, Subhuti, when this perfection of wisdom is being taught many flashes of insight** (*pratibhāna*) **will come up in bewildering multitude, and they will make for confusion of thought. This also has been done by Mara to those Bodhisattvas.**

To teach four faults [Subhūti asks], **Is it at all possible to write down the perfection of wisdom?** [and the Lord],

intending that in true reality it is illusion-like knowledge says, **No, Subhuti. It is also a deed of Mara if after one has written down the perfection of wisdom, one should either think that it is the perfection of wisdom which is written down** ([the fault of] settling down on [the idea of] copying it out), **or that it is not the perfection of wisdom which is written down** (settling down on [the idea] that it does not exist), **or if one should adhere to the perfection of wisdom in the letters** (settling down on [the idea that] it is in the letters), **or as something not in the letters** (settling down on [the idea that] it is not in the letters).

[512] Giving an exposition of [the fault] when their attention wanders to the countryside and so on he says, **Moreover, Subhuti, while they write down the perfection of wisdom, their minds are on all sorts of things: places** the Magadha [region] and so on, **villages** with a single household and so on, **towns** with eighteen substantial inhabitants, **cities** where many merchants are located, **country districts** regions [513] inhabited by the four main castes, **nations** Campā and so on, **royal cities** places where royalty live, **tales** the *Jātaka Tales* and so on, **bathing places** docks, **streets** distinguished by utensils [hanging out for sale], **palanquins** conveyances you can carry, **unsuitable occasions** something neither pleasant nor unpleasant, **obligations** something you have to do all the time, **troops of soldiers** the sight of them wrestling and so on at the docks. I refrain from glossing the others because they are easy to understand.

Teaching [the fault] when they relish gain, honor, and fame he says, **Moreover difficulties will arise over gain** when they get jewels and so on, **honour** when the turban of honor is wrapped around [their head] and so on, **robes, alms-bowl, lodging, and medicinal appliances for use in sickness** and so on, **or, alternatively, thoughts relishing** the experience of **gain, honor and fame** praise, and so on.

[514] To explain [the fault] when they go looking where they should not go looking for skillful means he says, **Furthermore, Mara, the Evil One, will come to where**

Bodhisattvas teach, etc., this perfection of wisdom, and he will bring along the very deep Sutras which are associated with the level of Disciples and Pratyekabuddhas. He will advise them that they should "train in this" and so on. **But a Bodhisattva who is skilled in means should not long for those Sutras.** Qualm: They are associated with emptiness and so on, so why should they not long for them? Having anticipated this with, **For what reason?** he says, **For although they teach Emptiness, the Signless and the Wishless, nevertheless they do not announce the skill in means of the Bodhisattvas.**

This is the second set of ten.

[The Lord] has so far explained these obstacles to pursuing (*pravṛtta*) this [Perfection of Wisdom]. Now he has to explain what, right from the start, wrecks the chances for cooperation of somebody who is pursuing it, so about the clash between zeal and indolence he says, **Then again there are the deeds of Mara that wreck the chances of cooperation between teacher and pupil. It may be that the pupil is zealous** in the sense of completely eager **but that the teacher is indolent** in the sense of lazy and without vigor, apathetic.

[515] About the clash between zeal for different areas (*viṣaya*) he says, **Secondly, it may be that the pupil is zealous, and desires to learn the perfection of wisdom, that he is clever** realizes what the topic of a passage is, **intelligent** understands the topic in full measure, **and has a good memory** is clear-headed; **but the teacher may move into a different district** (this shows that that the teacher has zeal for an area other than the area for which the pupil has zeal), **or he may be unacquainted with the main points** does not comprehend that the statement "form and so on" is about the form skandha and so on, **unacquainted with the details** does not understand the meaning of [the Abhidharma] statement that, "form (*rūpa*) is easily breakable, seeable (*rūpaṇa*)," **without the higher knowledge** does not know what [the Abhidharma] means when it states that, "form is

divided into two [and again] into twenty." To elucidate this aforementioned clash he says, **Or, the teacher may be untiring, in possession of the higher knowledge, willing to give and preach this perfection of wisdom; but the pupil has set out for another district, or is unacquainted with the main points** and so on. They have a zeal for different areas because the teacher is willing to give [an explanation of the Perfection of Wisdom], but the pupil [516] wants to go to a different district.

About the clash between valuing and wanting few possessions he says, **Further, the teacher may be a person who attaches weight to fleshly things, to gain, honour and robes, while the pupil is a man of few wishes, easily contented, and quite detached. Or he [the pupil] may be a person who is unwilling to give anything of value [to the teacher].**

Just this same passage is also talking about the clash between those that practice the ascetic practices, and those who do not, because it demonstrates that those of the pair who "attach weight to gain" and so on do not apply themselves to ascetic practices, and those who "have few wishes" and so on do so, respectively.

About those with and without a spiritual personality (*dharmatva*) he says, **On the other hand, a pupil may be full of faith** may have a spiritual personality, be **desirous of hearing this perfection of wisdom and of understanding its meaning, liberal and generous; but the teacher has no faith** has the opposite of that spiritual personality, **or is too easily satisfied, or does not desire to teach.**

Just this same descriptive passage explains [the clash between] those who are generous and stingy, because "liberal and generous" presents the pupil who is generous, and "does not desire to teach" presents the teacher who is stingy.

And just this same passage speaks about [the clash between] those that give and those that do not accept, because, as before, it shows the pupil who gives and the teacher who

"is too easily satisfied" [or "has few needs"] and therefore does not accept.

[517] About [the clash between student and teacher] who know from brief and detailed explanation he says, **Or, the pupil may be full of faith, and desire to hear and understand the meaning** desire to know and realize the meaning from a brief explanation; **but it may be that the teacher, because some obstacle** something that leads him to reject the Dharma **hinders his access to Dharma, does not have these Sutras** in the form of a book and so on **at his disposal, and cannot fathom them**, i.e., these [sūtras] do not provide a path for understanding because he knows [Dharma] from a detailed explanation. **So the pupil, without a suitable Dharma teacher** without a Dharma preacher, **will become averse to what he says** (*prativāṇin*), an opposing word [that means], "I am not going to listen to him."

About [the clash between teacher and student] who do and do not have direct [intuitive] knowledge of the dharmas [explained] in the sūtras and so on he says, **Or again, a teacher** with direct knowledge of the dharmas of the sūtras and so on **may desire to teach** may desire to explain them, **when a pupil** without direct knowledge of those dharmas of the sūtras and so on **is not zealous to hear** is not eager to hear them. **This too should be recognized as Mara's deed to a Bodhisattva.**

Just this same passage explains [the clash between teacher and pupil] endowed and not endowed with the six perfections that is Māra's deed, because "desire to teach" says [the teacher] has the aspiration to look after beings and is endowed with the six perfections, and "not zealous" says [the pupil] has a distorted aspiration and does not practice giving and so on.

This is the third set of ten [faults].

[518] To teach [the four clashes between pupil and teacher] skilled and not skilled in means, who have and have not got a powerful memory (*dhāraṇī-pratilaṃbha*), who do and do not like writing out [the Perfection of Wisdom],

and who are and are not free from sense desire and so on he says, taking the pupil first, **Further, it may be that the pupil does not want to listen because he is weighed down by sloth, weighted down by bodily fatigue, but the teacher is willing to teach.** You should know he is saying the pupil "weighed down with sloth" and so on who does not want to listen is the negative party, and the teacher "willing to teach" who is endowed [with the six perfections] and so on is the positive party. Giving an exposition of exactly the same subject he has been talking about, taking the teacher first, he says, **conversely, a teacher may, although the pupil will want to listen, not desire to teach because he is weighed down by sloth, weighted down by bodily fatigue** and so on.

About aversion to bad states of existence he says, **Moreover, when people write, or teach the perfection of wisdom, or train in it, someone will come along and disparage life in the hells** that suffers the Avīci hell's burning and so on, **in the animal world** that suffers from being eaten by each other, **among the Pretas** who suffer from hunger and thirst, [519] **and Asuras** who are in fear of Viṣṇu's discus and so on, **saying "so ill are all these forms of life, so ill are all conditioned things** that undergo the suffering of birth and so on; **do make an end to just this ill."** He has left out, "And having listened to the above they become averse to going into the bad states of existence for the sake of beings."

About delight in blissful existence he says, **Or again, someone may come along and praise life among the Gods: "So happy are the Gods, so happy is life in the heavens. One should therefore tend sense-desires in the world of sense-desires, enter into the well-known trances in the world of form, and enter into the well-known attainments in the formless world." For some Bodhisattvas**[111] **this will be a source of renunciation,** i.e., eager for the blissful existence of the first result [of Stream-enterer] and so on they will become averse to deeds that lead to enlightenment,

[thinking], when considered by wisdom all this is, however, nothing but rebirth in suffering because the Lord has said "O monks, I do not praise any kind of rebirth in becoming, because it lasts no longer than a finger-snap. For everything that is conditioned is impermanent. Anything that may cause fear is ill. All that is in the triple world is empty. All dharmas are without self. All this is thus devoid of eternity because the connected series [of moments that makes up the lifetime extended in time and space] is cut [at death], **impermanent** because it undergoes change moment by moment, **ill** with the suffering of conditioned existence, **doomed to change for the worse** because there will be suffering when [the delightful existence] changes for the worse [after death]. (Be aware that "All this is thus devoid of eternity" and so on is the explanation of "For everything that is conditioned is impermanent" and so on.) **The wise, having understood this, should attain the fruits of the holy life, from the fruit of a Streamwinner to Arhatship. Let them beware of meeting any further with those attainments, which are really failures, and which abound in suffering." The Bodhisattva should know that this too is the deed of Mara that wrecks the chances of cooperation.**

[520] In this [the Lord] has mainly restricted his explanation to clashes where the student comes first and the teacher afterwards. Now, he again restricts what he says to clashes where the teacher comes first and the student afterwards to teach that the sequence when there are hindrances is not certain.

About [the clash in a student/teacher relationship when the teacher] prefers to live alone [and the student] prefers the company of others [and they do not talk about the Perfection of Wisdom] he says, **Furthermore, the teacher may be a monk who is fond of solitude while the pupils prefer a communal life.**

About wishing for a relationship but giving no opportunity he says, **He will tell them that he will give this perfection of wisdom to those who come to** (*anuvartsyanti*)

where he is who **will** enter **into a** relationship (*anubandhayiṣyanti*) with him, **but not those who do not. In their desire and zeal for the dharma which they value they go to where the teacher is, and still give no opportunity,** i.e., having said "I will give the Perfection of Wisdom" they give no opportunity [to the teacher] to give it.[112]

About [when the teacher] wants some little material help [but the student] does not want to give it he says, **He is one who is eager for trifling bits of fleshly things, but they** the pupils **do not want to give him anything that he values** the valued thing.

[521] About going to a dangerous and safe place he says, **Wherever he goes he will be short of food** (*durbhikṣa*), i.e., because there is no food he will find alms hard to come by (*duḥprāpya-bhikṣa*), **surrounded by troubles** (*a-yoga-kṣema*) without (*a-*) both *yoga* (getting what you want) and *kṣema* (a state free from harm), **and in danger of his life** because [the hindrance] can stop his life force. **And his pupils will hear from others that that place is short of food, full of troubles and dangers to life** "so they will go to a place that is not dangerous [and will not go to be with him]" has been left out.

This is the fourth set of ten.

About going and not going to a place short of food he says, **And that teacher will say to those sons of good family: "This place is sometimes** (*kaccit* means *kadācit*)[113] **short of food. You may come here, but I am afraid you will regret the lack of food having come." Convinced that he does not want to give, they will not go to where he is** will not follow him.

[522] About [when the teacher] goes to a place infested by robbers and [the student] does not go he says, **Moreover, the teacher may have set out for a spot where there is danger from vermin** scorpions and the like, **beasts of prey** predators, **ghosts** Pretas and so on. **And he will move from there to a wild** dangerous **place, with beasts of prey, snakes** poisonous serpents, **and robbers, marked by**

drought and famine. To those prospective pupils he will say: "You are aware, I suppose, that in this spot for which we have set out there are many dangers, from vermin, beasts of prey, flesh-eating ghosts" flesh-eating Yakṣas, and so on. **Disgusted, they will not go with him, and turn back** go back in the opposite direction.

About [the student's] unhappiness when [the teacher] goes to see a family [that is generous with alms] he says, **Finally, the teacher may be one of the monks who attach weight to their relations with the friendly families who feed them. All the times he goes to see them** and so on.

[523] Summing up he says, **In such ways Mara will bestir himself to prevent people from learning, studying, teaching and writing this perfection of wisdom** and so on.

[The forty-fourth fault that causes an obstacle to practice is when] Māra tries to dissuade [Bodhisattvas from studying the Perfection of Wisdom. Subhūti] asks why with, **What then, O Lord, is the reason why Mara makes great efforts** attempts to separate them from the Mahāyāna **and bestirs himself to prevent, by this or that device** attempts to obstruct in ways over and above those sorts talked about above, **people from learning and studying this perfection of wisdom?** [524] Giving an exposition of the reason, [the Lord] says, **Perfect wisdom is the source of the all-knowledge of the Buddhas, the Lords. And that in its turn is the source of the religion of the Tathagatas, which leads immeasurable and incalculable beings to forsake their defilements. But to those who have forsaken the defilements, Mara cannot gain entry, and that makes him distressed and dispirited** and so on.

About [Māra] arranging a counterfeit [practice the Lord] says, **Mara, the Evil One, will, moreover, come along in the guise of a Shramana, and cause dissension. He will say: "Not is that the perfection of wisdom that your Honours listen to. As it has been handed down** because they conform with other sūtras **in my Sutras, as it is included** seen in my *Sūtra Determining the Topics* and so on

in my Sutras, that is the perfection of wisdom." Thus he will sow doubts create uncertainty by putting together (*upasaṃhāra*) sūtras that are like the Mother [Perfection of Wisdom] **in the minds of Bodhisattvas who have but recently set out in the vehicle, whose intelligence is small, sluggish and limited** explain these with not comprehending the three, imaginary and so on natures, respectively. He reiterates this with, **who are blind, and whose future enlightenment has not yet been predicted. Seized by doubt they will not learn, study or write this perfection of wisdom.**

[525] To explain the production of a longing for things that are not as they really are [the Lord] says, **Moreover, Mara may come along in the guise of a Buddha, with magically created monks around him, and maintain that a Bodhisattva who courses in deep dharmas is one who realises the reality-limit** attains Listener's nirvāṇa, definitely causing them to become eager for it, **who becomes a Disciple, and not a Bodhisattva, as this Bodhisattva.**

Thus there are these six faults.

Having given an exposition of those many kinds of Māra's deeds, [the Lord] extends his exposition and says, **Subhuti, when this perfection of wisdom is being written and studied, Mara, the Evil One, produces these deeds, which I have mentioned, and many others also. They all should be recognized by a Bodhisattva, and avoided, not cultivated. The Bodhisattva should reply to them with vigour, mindfulness and self-possession.** [Subhūti] justifies what [the Lord] has said above by using the example of a great jewel (*mahā-ratna*) that provokes many hostilities. He says, **So it is Lord. Whatever is very precious** (*mahā-ratna*), **that provokes much hostility.** [526] Question: Why does it provoke much hostility? Having anticipated this with, **And why?** he says, **Because it is so superior, being hard to get, and of great value.** The Lord praises him with, **So it is, Subhuti** and so on. [527] And even though there are many such hindrances [to gaining the Perfection of Wisdom] they

will gain it through the strength of the Tathāgata, so he says, **And while it is true that these deeds of Mara are bound to arise, a great many agencies will arise in their turn that oppose the faults of Mara. Those who decide to learn, study and write this perfection of wisdom have been swayed by the Buddha's might, by his sustaining power, by his grace.** Qualm: What reason is there to imagine it is through the strength of the Tathāgata? Having anticipated this with, **And why?** he says, **For whereas Mara, the Evil One, will make great efforts to cause obstacles, the Tathagata in his turn will send help.**

The eleventh, Māra's Deeds Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER TWELVE: *Showing the World*

[529] [The Lord], elucidating the effort the Tathāgata makes with an example, says, **It is as with a mother who has many children. If she fell ill, they would all exert themselves to prevent their mother from dying, to keep her alive as long as possible, to keep pain** being ill at ease **and unpleasantness** what she would not want to think about **away from her body.** [530] Having anticipated the previous qualm, [i.e., Why imagine that it is through her strength?] with, **And why?** he says, **Because they are aware that to her they owe their existence. They** certain of them **would therefore look well after her** with basic necessities—food and so forth—and others would also **give her everything that can make her happy, protect her well** from thieves and so on when she is defenseless, **make much of her** by cleaning the dirt from her body and so on, **and they will hope that she be free from pain—derived from contact with the eye** and so on, **or from stinging insects** and so on, **from anything falling on her** being struck by lightning and so on, **or tearing her asunder** all the contagious diseases, **a disastrous crash** a catastrophic event, and so on. [531] About what it exemplifies he says, **In just this same way the Tathagatas bring this perfection of wisdom to mind, and it is through their might, sustaining power and grace that people write, learn, study, spread and repeat it.** Take these Tathāgatas to be those in this world system because he immediately goes on to say, **And also the Tathagatas who dwell in other world systems** and so on **bring this perfection of wisdom to mind, and they put**

forth zeal so that Mara and his host may not prevent in the ways explained above, with the forty-six faults **this perfection of wisdom from being taught, written and practiced.** "So that Mara and his host may not prevent" and so on is connected [syntactically] with the *autsukyam āpatsyante* ("they put forth zeal") that is earlier [in the Sanskrit sentence]. Thus [Maitreya] says,

> And you should be aware of forty-six faults.[114] [*Ornament* 4.12cd

After the faults [Maitreya] has to explain the mark of the practices because [Bodhisattvas] who have appropriated good qualities and avoided faults, respectively, have to cultivate the practices based on knowledge of the mark. Viewed in a nominative [or active] sense it is in the form of knowledge, distinction, and action, and viewed in an accusative [or passive] sense it is [the practice's] own-being. Thus [Maitreya] says,

> You should know the mark is what marks [the practice] (as well as what is marked—[its] own-being) and that it is of three sorts—knowledge, distinction, and action. [*Ornament* 4.13]

There the knowledge mark is divided in terms of the subdivision into three all-knowledges. First of all, based on all-knowledge, [the Lord] is speaking about knowledge of the appearance of the Tathāgata where he says, **So fond are the Tathagatas of this perfection of wisdom, so much do they cherish and protect it.** Qualm: This does not make sense. Having anticipated this with, **And why?** he says, **For she is their mother** producer **and begetter** nurturer, **she showed them this all-knowledge** because she is its origin, **she instructed them in the ways of the world** because she is an understanding in the form of emptiness and so on.

Here certain of our own party argue as follows: Were a single instant of knowledge to encompass, on the covering level, the knowable in its entirety then it would comprehend (*pariccheda*) things to that amount and damage the assertion that they are limitless (*anantatva*). For how would they not be limited [532] when they are comprehended as being nothing other than what the single instant of knowledge takes in?

[In response we say], This has no substance. If the argument is based on consciousness without aspects (*nirākāra*), then, it is totally irrelevant because it is explained that whatever basis (*vastu-jāta*) it experiences as existing (*sattā*), the all-knowing mind comprehends all to the extent that they exist and in that sense encompasses (*vyāpti*) them. It does not encompass things that are quite other through joining with them by going over an unbounded territory.[115] And it is not the case that comprehended by such a single act of knowing in this manner bases forsake their own individual identities (*ātma-svabhāva*). The force of comprehension by a single act of knowing that causes them to be limitless does not make them forsake their own identity. The many things—blue, yellow, and so on—together in intricate things that have to be determined in a single act of knowing when you lay out a multicolored piece of cloth and so on do not forsake their diversity. Neither do they operate one after the other. And yet knowledge comprehends them exactly as they exist, not in some other form. Similarly, the all-knowing mind grasps the container world and the world as inhabitants to the extent that it experiences them as existing. The world as inhabitants and so on in the cardinal and intermediate directions is limitless. It is grasped as boundless (*aparyantatā*), not as something that operates within boundaries. So why should there be the unwelcome consequence that things have a limit?

[The argument continues]: If you accept that it grasps everything in its totality (*sākalya*), how could it not be a bounded grasp? [Response]: It is not. What is the connection

here such that grasping everything in its entirety necessitates a bounded grasp? The meaning of a total grasp is this Amongst everything that there is, there is nothing, not ever one thing experienced as existing, that all-knowledge does not know. The all-knowing mind knows everything that arises and passes away. There is not even one thing left out. And just this is [what is meant by saying] they are encompassed by a single act of knowing. Otherwise you could not even use the words "everything in its totality" in reference to them without running into this putative unwelcome consequence that they are limited.

And the statement, "How would they not be limited when they are comprehended as being nothing other than what the single instant of knowledge takes in?" is not correct because the position of those who assert knowledge without aspects is that [knowable] things are not foisted onto the intellect (*jñānātman*). Rather this [knowledge] knows them just as existing. And yet the assertion that things are unlimited because they are in the nature of what can be comprehended by knowledge [533] does not lead to the unwelcome consequence that they have a limit. Still the container world—a place stretching without boundaries—is without limit, and the world as inhabitants, when counted, has no boundaries either. And yet this refutation of [all-knowledge] that grasps an unbounded territory [of knowable things] that it presses on, etc., does not make [individual things] ungraspable.

Question: How can it be all-knowing unless it grasps through boundaries (*paryantatayā*)? [Response]: Well then, it is just because it does not grasp through boundaries that it is all-knowing. Otherwise it would grasp an unlimited basis as having a limit and would be mistaken. Thus [knowledge] that grasps what exists (*asti*) as existing (*astitva*), and what does not exist as not existing, is called "omniscience" (*sarvavit*). Since the container world and world as inhabitants have no boundaries, how could grasping a non-existent, putative boundary as non-existent, and seeing the

existing boundless state comprehended by all-knowing knowledge as existing, not be all-knowing?

Let [the argument] be as follows: In the knowledge without aspects position grasping an object (*viṣaya*) would be impossible because there would be no qualification (*viśiṣṭa*) of anything, because that [knowledge] would not differentiate it as a specific object (*prati-karma-vibhāga*). Hence you should totally reject the without aspects position because there are always objections to it. [Response]: This is also incorrect because [those who assert knowledge without aspects] do not assert that all-knowing knowledge differentiates specific objects, because it has all bases for its object. Hence they assert that it is not a focused experience (*saṃvedana*) of just blue or just yellow, but of "absolutely everything." In the knowledge without aspects position they say: Were a blinkered (*arvāg-darśana*) knowledge that grasps an object with a specific content to have nothing specific as its object there would be the fault that it would not differentiate a specific object. In that case there would be no certainty that an experience of blue was not an experience of yellow, and it would lead to the unwelcome consequence that all ordinary persons would be omniscient. But why should an assertion limited to all-knowledge entail what has not been asserted of it? [That is, why should problems associated with ordinary knowledge limited by cankerous affliction necessarily be extended to knowledge free from them.] So there are no objections at all to the production of [knowledge] without aspects at the all-knowing stage.

Qualm: It would not be a comprehension, through differentiation, of [defilement and purification] bases that you have to reject and accept [in order to reach nirvāṇa]. [Response]: This is not so even if you were to say the appearance of an unlimited basis all at once precludes the appearance of bases that you must reject and accept; or, even if it does not preclude them, if you say that bases that you must reject and accept abandon their true identities (*tattva*) when

they appear together with the others; or, even if they do not abandon their true identities, if you say that they do not appear differentiated (*vibhāgena*); or, even if they do appear differentiated, if you say that subsequent, pure, ordinary, experiential, [534] awareness that delimits them would not be produced [after non-conceptual equipoise]. You can say all of this, but the fact that the world in its variety appears without precluding the appearance of bases that you have to reject and accept, the fact that they appear differentiated without abandoning their true identities, and the fact that they are comprehended later by pure, ordinary, experiential, awareness that arises through the power of all-knowing knowledge comprehension, means there is no way it does not comprehend them through differentiation. Thus first it is taught that there is no argument against the knowledge without aspects position.

Then there are the arguments against the position of those who assert knowledge with aspects. Even there [all-knowledge] is not precluded. It is not precluded because, to the extent that it experiences an unlimited basis, with an unlimited aspect, as something existing (*ātma-sattā*), to that extent this all-knowing consciousness that encompasses (*upagraha*) the aspect realizing (*gata*) an immeasurable (*aparimita*) basis is produced, because nothing precludes the production of a single act of knowledge encompassing the aspects of many bases. Qualm: A single [act of knowledge] is precluded from having many aspects. [Response]: That is not so, because the aspects are not real (*asatya-bhūta*). Were the aspects of the single [act of knowledge] to be there ultimately (*pāramārthika*), the single [act of knowledge] would be precluded from having diversity. So it is asserted that the aspects are not real.

Qualm: In that case, since it would include mistaken (*bhrānta*) knowledge, you would get a mistaken all-knowledge. [Response]: No, there is no fault at all, because it comprehends them as they are (*yathā-bhūta*). It would be mistaken were it to grasp what is not real (*asatya*) as real. But

since it knows the unreal aspects as just unreal, how could it be mistaken? [Qualm]: Given that it grasps an aspect that is foisted onto the knowledge and is different to the actual thing (*artha*), fabricating the convention of the sight and so on of actual things, how could it be unmistaken? [Response]: No [it is not mistaken], because it is a comprehension that is the perfect means [to get to the actual thing]. It becomes mistaken when, deviating from the proper means of grasping, it grasps the actual thing through some other inferior means. Given that that is the case, insofar as the position of those who assert knowledge with aspects is that knowledge has no act of grasping an actual thing apart from experiencing an aspect of itself, why should [knowledge] grasping the actual thing in a proper act of grasping defined by what stands in for the actual thing (*arthopādhi-bheda*) become mistaken? [It does not.] So, as with the knowable object, they say that even though it is only a single consciousness it encompasses (*vyāpti*) an unlimited basis, because it is tenable for knowledge to encompass (*upagraha*) an aspect that realizes an unlimited basis. Alternatively, the things on the intellect (*jñānātman*) are comprehended (*paricchid*) by the consciousness that takes them up subsequent to just that state (*ātman*) that gets them there. Things connected with measured categories do not get onto the all-knowing consciousness. What does? Everything [one] experiences [535] as existing (*astitva*) gets on to it, because everything has an unobstructed capacity to be an objective support for the production of all-knowing knowledge, and because every actual thing is an object of thinking-mind consciousness (*mano-vijñāna*). So, since it is not tenable that all-knowing consciousness encompasses the aspects of a limited number of bases, or that the pure, ordinary [534] awareness that takes them up later comprehends what occurs within a bounded territory, how could "this much" have been comprehended, such that it would have a limit?

Even were [subsequent awareness] to arise that takes them up as "nothing beyond what is appearing," still, it

would not lead to the unwelcome consequence that [the object of all-knowledge] has a limit. Let it be the case that hypothetically, an appearance with a limit appears to non-conceptual all-knowing consciousness, and then the consciousness that comes later and takes those [things] up demarcates a limited state of things, and by demarcating that [the prior consciousness] forsakes limitlessness. Insofar as just a limitless basis is the appearance that appears to all-knowing consciousness, because of the unobstructed capacity everything has, it must be just another limited appearance that is different to it that the consciousness that takes them up demarcates [when it demarcates a limit]. So with this you have demonstrated excellently a proof that things have no limit!

There is no space at all for arguments against the established position that all yogic knowledge has no objective support and is [yet] incontrovertible and authoritative about the basis, [i.e., about real things], like a true dream vision.

Let the treatise [of Dharmakīrti explaining Dignāga's views] describe a yogic knowledge without outflows that has just a generality (*sāmānya*) for its object, not a specifically characterized (*sva-lakṣaṇa*) object. Then how will yogic knowledge with a generality for its object know things as they really are (*sva-rūpa*)? [Response]: The treatise calls just that specifically characterized [phenomenon, in its theoretical aspect] reversed from what is not in its category, and that is the cause of an awareness with non-differentiated aspects, the generally characterized [phenomenon]. Hence there is no contradiction at all, because, through the force of meditation, the yogic knowledge that grasps that [generality] arises as knowledge with a clear appearance that has just the specifically characterized phenomenon for its range.

Qualm: How can something that has a generality for its range grasp a specifically characterized [phenomenon]? How, as a single act of knowledge, can it grasp things that exclude each other? [Response]: Let me explain. Even things

that are mutually exclusive are together, and do not exclude each other, in knowledge, because we see just a single act of knowledge grasp together as a single topic things that preclude each other. Hypothetically, a unity of those marked as excluding each other by their presence is a contradiction, and the presence of those that cannot bear each other in the same place is a contradiction. But this does not entail the consequence [536] that their unity or their being in a single place does not appear to a single act of knowledge. So these are not precluded from appearing to a single act of knowledge. We can see appearing to a single act of knowledge things that are contradictory in reality, such as clean and dirty, or a snake and a peacock that cannot stand each other—each characterized as removing, by its presence, the other from being grasped in the same place by an eye consciousness.

[Qualm]: Let it be the case that things that preclude each other are nevertheless not precluded from appearing to a single act of knowledge. But why do feelings of pleasure and pain, or attachment and aversion not arise in a single act of knowledge in the mind-streams of living beings? [Response]: You should know that you do not experience pleasure and so on together because they do not arise without what causes them. That is why pleasure and so on do not occur together, not because they preclude each other. And just this also explains why grasping past and future bases [does not occur together]. You establish a past and future when you establish a present that has been prepared by that and that is preparing that either directly or at a remove, just as you establish there is no pot, etc., on the surface of the earth when you establish that it is bare. And yet the Lord does not infer them, because he perceives them both directly without reasons, because the present with absolutely everything that qualifies it is there directly before his eyes. But enough of this long digression.

[537] [The Lord has said, **she is their mother and begetter, she showed them this all-knowledge, she instructed**

them in the ways of the world.] To elucidate the fact that [the Perfection of Wisdom] begets them [the Lord] says, **From her have the Tathagatas come forth. For she has begotten and shown** as the teacher of all-knowledge that **cognition of the all-knowing, she has shown them the world for what it really is.**

[538] [Subhūti], teaching [the second knowledge mark] —knowledge of the world (*loka*)—says, **How does perfect wisdom instruct the Tathagata in this world, and what is it that the Tathagatas call 'world'?** [The Lord] says **the five skandhas are the 'world' because they do not crumble** (*luj*), i.e., perish (*naś*) because of moment-by-moment impermanence **nor crumble away** (*praluj*), i.e., perish (*pranaś*) because of the impermanence of the continuum, respectively. Qualm: Bases do so naturally, so why do these two [kinds of impermanence] not exist [in the case of the world]? Having anticipated this with, **And why?** [the Lord] says, **For the five skandhas have emptiness for own-being, and, as devoid of own-being emptiness cannot crumble** and so on. In reality the skandhas and so on are "devoid of own-being" and therefore empty and so on. Hence there is nothing bases do naturally, and therefore their moment-by-moment and continuum impermanence do not exist. They do exist, however, on the covering level.

Giving an exposition of knowledge of the thoughts and activities of all beings he says, **Moreover, Subhuti, thanks to this perfection of wisdom the Tathagata wisely knows immeasurable and incalculable beings as they really are.** [539] To buttress his assertion he poses a [rhetorical] question, **How does he know that?** and responds, **And that** comprehension of immeasurable and so on beings [as they are] is **through the absence of own-being in beings** because they are like an illusion. He concludes, **Thus, thanks to the perfection of wisdom,** and so on.[116] Since he knows their thoughts and activities in just this way [the Lord] says, **He knows wisely** that **their thoughts and doings** are, as the Dharma Element, immeasurable and so on **since beings**

have no real existence because in true reality you cannot find a non-existing being.

[540] He is speaking about knowledge of the collected thoughts [of beings] where he says, **Moreover, the Tathagata wisely knows as they really are the *collected* thoughts of countless beings, as 'collected thoughts.' And how does the Tathagata know them?** On the covering level **he** knows (*jānāti*) **collectedness**—thought that has taken the true nature of dharmas as objective support and entered into it—**as extinction** destruction, **and** ultimately **he wisely knows** (*prajānāti*) **extinction** destruction **as non-extinction** non-destruction because something extinguished does not exist.

To talk about knowledge of distracted thought he says, **Furthermore the Tathagata wisely knows** on the covering level **the *distracted* thoughts**, distracted **from the true nature of dharmas**, i.e., from non-production, because of not paying attention to that and turning outward, **of beings for what they are, 'distracted thoughts.' He wisely knows** that ultimately **those thoughts distracted from the true nature of dharmas, those thoughts without marks** devoid of an own-being, **are non-extinct** through moment-by-moment impermanence, **non-extinguished** by the interruption of the continuum, **non-distracted thoughts** because going outward does not happen.

[541] To explain knowledge of the non-extinguishable (*akṣaya*) aspect of thought he says, **The Tathagata knows the *infinite* and *inexhaustible* (*akṣaya*) minds of beings. For the Tathagata has a mind willed** out of compassion [that lasts] until the end of [the suffering of] saṃsāra, **that is unstopped, unproduced, nonlasting** (because the corresponding three marks of conditioned things do not exist), hence **gives no support** because [those three dharmas] have no subject to qualify, **immeasurable** because it cannot be measured, **and not extinct** because, like the Dharma Element, it cannot perish. It is this thought **that wisely knows as it really is** appearing on the surface of the mirror of his

meditative concentration, "**like the immeasurable inextinction of space is the immeasurable inextinction of the minds of all beings.**"

(7) Speaking about knowledge of thought with greed and so on he says, **The Tathagata wisely knows the** ***polluted*** **minds of beings for what they are. For he wisely knows that** because they exist only as a mistake, in true reality **those thoughts are not polluted** hurt by the force of error **by the polluting forces** marked as cankers, karma, and birth, **they do not signal anything** they are not anything specific.

[542] He gives an exposition of knowledge of thought without greed and so on where he says, **The Tathagata wisely knows** ***unpolluted*** **thoughts for what they are. For he knows that those minds are transparently luminous in their essential original nature** are simply innately pure, because, even though such minds are caused by error and thus impure at the stage of ordinary persons, still they have no own-being and therefore the greed and so on can always be removed. This is because they do not reoccur after the inexorable understanding that they are in a form that is not produced and so on, demonstrated conclusively by valid cognition, counteracts them.

[543] Having given a general exposition of thought with and without greed and so on he talks about the means [that produces knowledge of them] in the following two passages. The first is where he says, **The Tathagata knows** ***slack*** *(līna)* **thoughts for what they really are. For he knows that those thoughts in reality have not**, (caused by greed and so on that relishes the experience of meditative attainment) **lay down to rest on** *(līna)* settled down onto **any resting place** *(an-ālaya)* a place not suitable to stand on. The second is where he says, **The Tathagata knows tightened** *(pragṛhīta)* **thoughts for what they are. For he knows thoughts do not have to be grasped** *(agrāhya)*, **do not need to be tightened** *(apragrahītavya)*. When mind is excited, or there is the suspicion of excitement, attention to sobering

bases [impermanence and so on] causes calmness (*śamatha*); when mind has laid down to rest or there is the suspicion that it has laid down to rest, [i.e., when it sinks], attention to delightful things causes a tightening (*pragraha*) [of the focus]; and when mind has attained equilibrium attention to spontaneity causes it to be grasped (*gṛhīta*) [in a perfect state of equipoise]. Thus "thoughts are tightened" (*pragṛhīta*) by the causes of [the state of mind] without greed and so on. Again, [you can explain that] they **do not have to be grasped** because not grasping is appropriate, and they **do not need to be tightened** again and again.

[544] In a general, ordered presentation of the same two thought-knowledges he says, in one passage, **The Tathagata knows thoughts with outflows for what they really are. For he knows those thoughts are without own-being** are not innately what they are, because when what counteracts them arises they are removed, and **that they are** therefore **just a false representation of what is not**, i.e., are equivalent to non-existent. And in the next passage he says, **The Tathagata knows thoughts without outflows for what they really are. For he knows that these thoughts lead to non-existence** because the cankers that are eliminated by seeing and meditation end up non-existent, **and** therefore **are effortless** because the pure continuum proceeds in its own essential nature.

[546] He explains the sub-categories of this same pair in six passages starting with, **The Tathagata knows *greedy* thoughts for what they are. For he knows that a greedy mind** of an ordinary person attached to an object and so on, **is** axiomatically **not a mind as it really is**, i.e., an illusion-like self-illumination, because the two are and are not unstable, because they can and cannot be removed, respectively. Similarly, he knows **that a mind as it really is**, a mind without outflows that noble ones who have cultivated the antidotes have, **is not a greedy mind** because it counteracts that. Hence greedy thoughts are at the impure stage on the covering level. So, [second he says, **The Tathagata knows**

minds *free from greed* **for what they are. For he knows that] the freedom** (*vigata*) **of** that [greedy] **mind**, i.e., the state when greed has disappeared from an ordinary person, **is not the greediness of mind** the greedy state, because the two are different. Similarly, he knows **the way mind free from greed really is**, i.e., an experiential act (*saṃvedanā*) free from greed **is not the greediness of mind.** To be "free from greed" is to have eliminated greed by eliminating its props (*viṣkambhaṇa*) and so on. The experience free from greed is "really free from greed." Hence thoughts free from greed are at the [ultimate] stage of isolation [from all concepts].

Explain the remaining [four of the six] passages about **minds that are with hate, minds that are with delusion**, and so on in line with this.

[547] In two passages to explain knowledge of extensive (*vipula*) thoughts, from a negative and positive perspective (*vyatirekānvaya-mukhena*), he says, **The Tathagata also knows the scant** (*avipula*) **thoughts of beings for what they really are. For he knows that** in true reality **those thoughts are not joined with a motivation**[117] because, empty of a connection with a cause, they do not arise. And he knows that **they are included in the unmotivated** because they do not manifest and hence are not incorporated into the Desire Realm and so on. **Thus** they **are** ***avipula*** ("scant, not extensive") thoughts because you cannot apprehend them. [From a positive perspective he says], **The Tathagata knows extensive thoughts for what they really are. For he knows that those thoughts do neither diminish** because perishing does not exist, **nor increase** because there is no production; hence **that those thoughts do not depart** because there are no departures because there is no going anywhere. **Thus** they **are** ***vipula*** ("extensive") thoughts because they are essentially identical to the Dharma Element.

[548] In two passages, talking about knowledge of thought that has gotten bigger, [or, "knowledge of mind that has had a lot of movement"] (*mahad-gata*)[118] from a negative and positive perspective, he says, **The Tathagata**

also knows thoughts that have not gotten bigger for what they really are. For he knows those thoughts have not come because of not coming from a past time, because [causation] where the result exists [at the time of the cause] stands refuted. He knows **that they have not gone** because going at a future time is impossible because they will have completely perished, and he knows that they **are not included** even **in** the present, because they lack a single own-being or many. **Thus** they **are *a-mahad-gata*** ("have not had a lot of movement"). **The Tathagata also knows thoughts that have gotten bigger for what they really are. For he knows that** in true reality **those thoughts are all the same in sameness** because they are equally without an essential self and so on because they have not been produced, **and that, in addition,** on the true covering level, **they are** nevertheless **all the same in their** illusory **own-being** because of appearing as the catalyst (*āvāhaka*) of all good qualities. **Thus** they **are *mahad-gata*** ("have gotten bigger").

[549] He is giving an exposition of knowledge of unlimited thoughts where he says, **The Tathagata knows thoughts that have become *unlimited* for what they are. For he knows that those thoughts have ceased to lean on anything,** i.e., that they do not have any specific foundation.

He is teaching knowledge of thoughts without indication (*anidarśana*) where, as before in two passages, he says, **The Tathagata knows, as they really are, thoughts *with perceptible attributes*** (*sa-nidarśana*). **For he knows that all those thoughts** that experience the illusion-like self **have the same perceptible attribute** (*sama-nidarśana*) are in the form of something equivalent when apprehended, **and,** because all these knowledges **are** gathered (*cita*) from residual impressions left by wholesome and unwholesome [acts], in **their own-being are all thoughts** (*citta*), i.e., are in forms gathered together (*saṃcita*) from residual impressions. **Thus** they **are with perceptible attributes.** [In a second passage he says], **The Tathagata knows thoughts *without perceptible attributes*** (*anidarśana*) **for what they really are. For he**

knows that in true reality [550] **thought, since it is itself without marks** has no present identity, **and isolated from its object** because connection as result and cause with something past and future, respectively, is not tenable, **is imperceptible, and does not come within the range of** is not an object of **the three** fleshy eye and so on, **or even all the** five **eyes. Thus** they **are without perceptible attributes**.

[552] When looked at from different angles, there is a certain way to describe the aforementioned knowledge as meeting resistance and so on. He teaches these in eight passages starting with, **The Tathagata knows** ***thoughts that meet resistance*** (*sapratigha*) **for what they really are. For he knows that those thoughts represent** superimpose **what is not really there** what does not exist in the form of a production and so on, **that they are empty** without own-being, **and** on the covering level **under the power of an objective support**, dependent on an objective support. **Thus** they **meet resistance** because valid cognition invalidates them.

The Tathagata knows thoughts that ***do not meet resistance*** **for what they are. For he knows that those thoughts are non-dual** because they are neither produced nor unproduced. He knows they are **unreal realities** because what does not arise in true reality does arise on the covering level. **Thus** they **do not meet resistance** because valid cognition corroborates them

The Tathagata knows ***lower*** **thoughts for what they are. For he knows that the true reality**, i.e., the experience of the absence of own-being **of lower thoughts** that are lower and at a lesser stage [553] because they settle down on self and so on, **have no conceited imagination** no apprehension that views the true body [as self] and so on. Hence they **thus**, on the covering level, **are lower**.

The Tathagata knows supreme thoughts for what they really are. For he knows that because ultimately **not even the least** measure **of thought has been apprehended** in the form of a basis, therefore, at the stage of the ordinary person, just as at the Buddhahood stage, **those thoughts are**

without elaboration because their nature is essentially pure and free from any causal sign—form and so on. **Thus,** in true reality, they **are supreme.**

The Tathagata knows *unconcentrated* (*asamāhita*) *thoughts* **for what they really are. For he knows that those thoughts** have objects that **are equal** (*sama*) **to the unequal** (*asama*)— a disturbed state (*vaiṣamya*) because of the fault of being produced and so on; and that as subjects [knowing] those [objects] that they are distracted and hence **are not settled** (*asamavahita*) because they not in perfected samādhi, [or, have not achieved a synthesis] (*a-kṛta-samādhāna*). **Thus** they **are unconcentrated.**

The Tathagata knows *concentrated thoughts* **as they really are. For he knows that those thoughts are equal** equivalent, insofar as they too are not produced and so on, **to the equal** (*sama*)—the Dharma Element that cannot possibly have any of the faults of a disturbed state, **are settled** because they have counteracted distraction, and hence **the same as space** because thoughts that are **thus concentrated** are in true reality essentially nonexistent.

The Tathagata knows *unemancipated* **thoughts for what they really are. For he knows that those thoughts are, in their own-being, already now emancipated** because logical reasoning dictates that there is no birth, **for they have non-existence for own-being** because they exist as non-existent. Therefore they are **unemancipated thoughts** because there is no freedom based on a release from bondage.

The Tathagata knows *emancipated* **thoughts for what they really are. For the Tathagata has not apprehended** any **thought as past, as future, or as present,** in any of the three times, and hence, **because thought is really not there** because it lacks a single own-being or many, therefore it is **emancipated** because it is naturally free from the two types of obscuration.

[554] After giving an exposition of the **subdivisions,** to explain knowledge of thoughts as imperceptible he says,

The Tathagata knows ***imperceptible thoughts*** **for what they really are. For he knows with regard to that** imaginary **thought that, because it is not really there** since it is empty of a mark, **it cannot be perceived; that, because** dependent [thought] **has no reality**, since in the absence of a cause it does not exist, **it cannot be discerned; that, because** [thought] that is the final outcome **falls short of the perfect reality**, since its essential nature (*sva-rūpa*) does not exist, **it cannot be grasped,—not by the eye of wisdom, not by the heavenly eye, and how much less by the fleshly eye.** You should understand that you have to connect each with the three eyes, or, that they are **imperceptible** because they **do not come within the range of any of** the five—the Buddha eye, Dharma eye, and so on.

He concludes with, **It is in this sense that the perfection of wisdom instructs the Tathagatas in this world.** You have to construe this statement with each of the passages [starting from page 540] about knowledge of collected thoughts and so on.

[556] He is speaking about knowledge of thought that unravels[119] (*unmiñjita*) and so on where he says, **Furthermore, the Tathagata wisely knows, for what they really are, [the thoughts] of other beings and persons** (he uses both words because of the difference between ordinary and extraordinary accomplishments) **which affirm** (*unmiñjita*) **and negate** (*nimiñjita*). There "unraveling" (*unmiñja*) is the expansion of a thought over its own object, as a positive affirmation (*vidhi*). "Abridgement" (*nimiñja*), as a negation, ensures thought does not expand to other objects. [They are **thoughts**] **which affirm or negate** because they have arisen as those. [He knows **them** for what they really are] because **he knows that** absolutely **all these** [sixteen falsely positive and negative] thoughts [given below] **arise** as positive affirmations or negations **dependent on the form, and the other skandhas**. That is what [the passage] means.

How has he discerned the dependence on the skandhas of those positive and negative [thoughts]? He

is saying just that where he says, **If we take [the thought], 'Does** (the stress makes it a question) **the Tathagata continue to exist** at a later time **after death**?' because it [or he] is there in an invisible state, this positive idea of the Sāṃkhyas and so on **refers to the skandhas only.** Similarly, **if we take [the thought], 'The Tathagata does not continue to exist after death**?' because its [or his] entire being perishes without any descendent, this negative idea of the Lokāyatas **refers to the skandhas only**. As before [**If we take the thought, 'The Tathagata**] **does and does not continue to exist**?' because the soul (*avasthātṛ*) is one but the states it goes through (*avasthā*) are different, respectively, this idea of the Dīgambara [Jainas] and so on, that it [or he] is both, **refers to the skandhas only**; and as before [**If we take the thought, 'The Tathagata**] **neither does nor does not continue to exist**?' because it is inexpressible as essentially that or something else, this [Buddhist] Pudgalavādin, etc., idea, governed by the negation of both, **refers to the skandhas only.** And these ideas will never find any way to refer to (*pratiṣṭhā*) a putative Tathāgata soul on the mistaken covering level because in true reality they are not produced. Similarly, when demonstrating emptiness, based on people that cannot be trained, there are questions [the Lord] has to set aside [and not answer] that refer to something else. [557] You have to understand [the remaining ideas], '**Eternal are self and the world,—just that is the truth, everything else is delusion**?' and so on in this same way.

[The Lord] has supplied this particular breakdown governed by the proclivities of students gathered in his retinue who have the aforementioned different views of soul.

To explain knowledge of the suchness aspect of [thought] he says, **The Tathagata cognizes the skandhas as identical with suchness. That is why he knows, thanks to the perfection of wisdom, [thoughts] which affirm or negate for what they are.** [Nāgarjuna's *Root Verses on Wisdom* says], "You assert that a dependent arising is itself

emptiness." Thus, because [the Tathāgata] comprehends the form skandhas and so on in their suchness aspect, he also comprehends the suchness of [thought that] unravels and so on.

[The Lord] is speaking about knowledge that understands the suchness of the fully enlightened Buddhas and describes (*samākhyāna*) and communicates it to others, [or, labels it as something else] (*prajñapana*) where he says, **It is thus that the Tathagata makes known** (*prajñapayati*) **Suchness** makes a presentation of suchness that pervades all dharmas in one form **through the Suchness of the Tathagata, through the Suchness of the skandhas, through the Suchness of the affirmations and negations.** This explains knowledge that communicates suchness to others, [or, that labels it as something else]. [558] About just that he says, **And just that Suchness of the skandhas, that is also the Suchness of the world.** Qualm: Why, if the [idea of a putative world] qualified [by suchness] is different, is suchness not different? Having anticipated this with, **And why?** he says, **For it has been said by the Tathagata that "the five skandhas are labeled** (*saṃjñāta*) reckoned **as the 'world.'"** So, because the Lord talks in terms of five skandhas in contexts where he is giving an exposition of all dharmas, there is, therefore, no other world marked by permanence and so on. His discussion of different [ideas of putative worlds] qualified [by suchness] is simply based on the intellectual capacity (*pratipatti*) of students gathered in his retinue. To explain just that he says, **Therefore then, Subhuti, that which is the Suchness of the skandhas, that is the Suchness of the world,** and so on. **In consequence all this Suchness** because in true reality it is not produced, and hence transcends the base-dharmas—**the Suchness of the Tathagata, of the skandhas, of all dharmas, of all holy Disciples and Pratyekabuddhas—is just one single Suchness** in the form of the emptiness that pervades all dharmas **without any trace of the variety of positivity** (*bhāva*) pots, pieces of cloth, and so on, **and negativity** (*abhāva*) [their]

non-existence (*abhāva*) prior [to coming into being] and so on **because**, connect this with the path of preparation, it **is not one**, and is **not different**, and similarly, is **inextinguishable, unaffected, non-dual**, and **without cause for duality**, on the paths of seeing, meditation, [559] special paths, and final path, respectively. **That is this Suchness that the Tathagata has, thanks to the perfection of wisdom, fully known**. This teaches knowledge that understands (*avabodha*) suchness.

It is thus that perfect wisdom instructs the Tathagata in this world. It is thus that the Tathagata shows up explains that **the world** is like an illusion **to** those who settle on the existence of **this world. It is thus that the Tathagata, after he has been enlightened as to Suchness, cognizes the Suchness of the world, its Non-falseness, its unaltered Suchness** because he sees that the imaginary, dependent, and thoroughly established natures are like an illusion. Explain the three statements in that way. And, in consequence, just **because he has been fully enlightened about** *tathatā* ("Suchness, the way things are") **is the Tathagata called a 'Tathagata'** ("One who knows the way things are"). This teaches comprehension (*parijñāna*) of suchness.

[560] [Subhūti says], **Deep, O Lord, is Suchness. The enlightenment of the Buddhas is brought about and revealed through it. Who else could firmly believe in it?** He says nobody who is in a lineage that is indefinite and so on could believe in it, nobody **except** a special person, an **irreversible Bodhisattva, or an Arhat whose intentions are fulfilled, or a person who has achieved right views?**

[Subhūti then says], **These extremely deep stations were therefore described** (*ākhyāta*) **by the Tathāgata after he had been enlightened to them**, [and the Lord], giving an exposition of knowledge that describes (*samākhyāna*) suchness, says, **So it is. For this Suchness which the Tathagata has fully known, is inexhaustible, and he has described it as inexhaustible after he had fully known it.** He has taught that "Suchness" cannot be extinguished and

"is inexhaustible" because he has said [at *Large Sutra* 149], "This is the true nature of dharmas, which is established whether the Tathāgatas are produced or not produced."

He has given a single unified exposition of the group of four knowledges that understand suchness and so on.[120] Thus there are sixteen knowledge marks that systematize all-knowledge. Thus [Maitreya] says,

> Here is the compilation of knowledge marks based on all-knowledge: knowledge of the appearance of the Tathāgata, of the non-crumbling nature of the world, of the thought activities of beings, of that [thought when it is] collected, when it wanders outside, of [its] inextinguishable aspect, when it is with and without greed, of consciousness that has expanded, gotten bigger, is unlimited, without indication, of thought that is imperceptible, when it is called unraveling and so on, and also, other than those, knowledge of the suchness aspect [of these thoughts], as well as knowledge of the Sage's understanding of suchness and communication of it to others. [*Ornament* 4.14-17]

[561] Next, to speak about knowledge marks based on the knowledge of paths, [the *Eight Thousand*] says, **Thereupon, headed by Sakra, Chief of Gods, the Gods said: Deep dharmas are being revealed, O Lord. How, O Lord, are the marks fixed onto them**, i.e., how do you give an exposition of knowledge marks in the knowledge of paths section? *The Lord*: **The marks are fixed on to the fact that they are empty, signless, wishless, not produced, not stopped, not defiled, not purified, that they are non-existence** (thus he gives eight of the knowledges their own names), **Nirvana** knowledge of own-being, **the realm of Dharma** knowledge that is without a support, and **Suchness** knowledge marked by space. Thus he makes a presentation of three, [i.e., the ninth to eleventh] knowledges. Qualm: This does not make sense. Having anticipated that with, **And why?** he says, **For those** knowledge

marks are not supported by anything. They are like unto space. The statement means they are as he has explained because, in true reality, those marks are not produced, and hence are not fastened anywhere.

About knowledge of the undisturbed true nature of dharmas he says, **Those marks are not fixed on by the Tathagata, they cannot be reckoned among the skandhas, they are not dependent on the skandhas, they are not fixed on by Gods, Nagas or men, and they cannot be shaken off** be disturbed **by the world with its Gods, men and Asuras.** [562] Having anticipated the same doubt with **And why?** he says, **For also this world with its Gods, men and Asuras has just that mark,** i.e., its own-being is an undisturbed, illusion-like, true nature of dharmas.

About knowledge of the unconditioned (*asaṃskṛ*) he says, **No hand has fixed on those marks,** because things are unconditioned [by acts of volition] is the idea.

To explain knowledge of non-conceptuality he says, **Would it be correct to say that this space is fixed on by something?** *The Gods*: **No Lord.** Having anticipated the qualm, **Why would it not be fixed on to** [the world], **given that it is conditioned?** with, **And why?** they say, **because it is unconditioned,** i.e., has not come into being from causes and conditions.

About knowledge of distinctions the Lord says, **So it is, O Gods. Independent of whether Tathagatas are produced or not, those marks stand out just as such** (*tathā*) because the Tathāgata has proclaimed them [as they really are]. [563] Question: How were they situated before? Having anticipated this with, **And why?** he says, **In accordance with what stands out just as such has the Tathagata described their reality** (he has left out: "by means of the use of distinctions—emptiness and so on") **after he had fully known it. Therefore the Tathagata is called a 'Tathagata'** ("One who knows it just as it is").

[Subhūti] is speaking about knowledge of the absence of marks where he says, **Deep, O Lord, are these marks**

which the Tathagata has fully known (*abhisambuddha*). **But this perfection of wisdom** of the Buddhas **is the unattached cognition** free from all settling, that is, ultimately, at the stage of completion, the knowledge without marks **of the Tathagatas.** He says just that with, **The perfection of wisdom** that still has to be cultivated **for unattached cognition** at the stage of absolute completion **is the range of** is the object of the knowledge of only **the Tathāgatas.**[121]

The Lord says, **It is thus that the perfection of wisdom instructs the Tathagatas in this world.** It instructs the world because, through the aforementioned sixteen divisions of knowledge of the knowledge of paths, it makes manifest the true reality of the world. Thus [Maitreya] says,

> [The Lord] asserts that the knowledge mark based on the knowledge of paths is [knowledge] of emptiness, the signless, and the exclusion of wishes, of non-production, non-cessation, and so on, of the undisturbed true nature of dharmas, of the unconditioned, of non-conceptuality, distinctions, and of the absence of marks. [*Orament* 4.18-19]

Next, knowledge marks based on the knowledge of all aspects start from where [the Lord] says, [564] **To the extent that the Tathagatas dwell** and so on. There, knowledge of the perfect Buddha who dwells taking recourse to his own Dharma is where [the Lord] says, **To the extent that the Tathagatas dwell** keeping present the topic they have realized so that they dwell at ease in the here and now **taking recourse to this Dharma, the perfection of wisdom, to that extent are those dharmas, which stand out for ever, fully known by the Tathagatas, through their taking their stand nowhere** through their not settling down.

To explain the [second to fifth] knowledges honoring, valuing greatly, revering, and worshipping this [Dharma, the Perfection of Wisdom], he says, **They honor, value greatly, revere, worship,** and **adore and pay reverence** (this [last pair] refer to that [worship] on the preparation and

subsequent stages) **to the Dharma**. That is the general exposition. He then says, specifically, **They honor, value greatly, revere, worship, adore and pay reverence to it because they know the true nature of dharmas is just this perfection of wisdom**. Qualm: With what is [his] grasping this specific [Perfection of Wisdom] connected? Having anticipated this with, **And why?** he says, **For the all-knowledge of the Tathagatas has been brought about from this perfection of wisdom, and for that the Tathagatas are grateful** (*kṛtajña*) because they return the favor **and thankful** (*kṛtavedin*) because they remember even a little favor as a big one **to her. In gratitude and thankfulness the Tathagata favours and cherishes**—[he uses both words] because he sings the praise in turn of both the Mahāyāna **vehicle on which he has come, and the path** the path of seeing and so on **by which he has won full enlightenment.**

[565] To explain knowledge [that all dharmas] are without a maker (*akṛtaka*) he says, **In addition the Tathagata has fully known all dharmas as not made** (*akṛta*) because a maker-cause, [i.e., the agent] does not exist, **as not unmade** (*avikṛta*) because there is no cause of perishing, **as not brought together** (*anabhisaṃskṛta*) because they are not in the form of a conditioned phenomenon (*asaṃskṛta*).

He is speaking about knowledge that reaches everywhere where he says, **For it is thanks to the perfection of wisdom that the cognition of the Tathagata has thus proceeded in all dharmas**, i.e., that knowledge that understands they are without a maker and so on has been produced.

In true reality things have not been produced, so how can there be [an object] seen, [a subject] that sees, and [an act of] seeing? Thus [Subhūti] says, **But how can perfect wisdom instruct the Tathagatas in this world if all dharmas are unknowable** because thinking-mind consciousness does not comprehend them **and imperceptible** because eye consciousness and so on does not comprehend them? [The Lord says], **It is good, Subhuti, that you should have**

decided to question the Tathagata about this matter. All dharmas are indeed unknowable and imperceptible. [566] [Qualm]: This statement in support [of Subhūti] is unreasonable. [In response he] says, **Why are they unknowable and imperceptible? Because they** all dharmas **are empty** in reality not produced, **and do not lean on anything** because a connection between subject and object is not tenable. That is the sense. **It is thus that all those dharmas have, thanks to perfect wisdom, been fully known by the Tathagatas.** He intends to say that when, thanks to the Perfection of Wisdom, they understand dharmas in such a perfect way and do not see the world, in true reality they see the world. Still, on the covering level, it is just as it is usually accepted.

He is giving an exposition of knowledge that shows unseen topics where he says, **For another reason also the perfection of wisdom can be regarded as the instructress of the Tathagatas in this world, i.e. because none of the skandhas has been viewed.** He means that when they just do not see form and so on, in true reality they see the world. [567] To reiterate that [Subhūti] says, **How can there be a non-viewing of form, etc.?** *The Lord*: **Where there arises an act of consciousness which has none of the skandhas for objective support** when form and so on do not appear, **there the non-viewing of form, etc., takes place. But just this non-viewing of the skandhas is the viewing of the world.** He is saying [Tathāgatas] know what exists exists, and that what does not exist does not exist, so to see is just not to see a non-existent world. **That is the way in which the world is viewed by the Tathagata.**

He is speaking about the remaining knowledges where he says, **And how does perfect wisdom show up the world for what it is? She indicates, thus makes known, and thus shows up that the world is empty. She indicates, thus makes known, and thus shows up that it is unthinkable, calmly quiet, isolated and purified.** "Empty" refers to knowledge of the emptiness aspect. She "indicates the world" refers to knowledge that teaches the world is empty,

"makes known (*prajñāpayati*) the world" to knowledge that teaches (*jñāpaka*) the world is empty, and "shows up (*saṃdarśayati*) the world" to knowledge that shows (*darśaka*) the world is empty. Ārya Vimuktisena says you should know that these three knowledges are for trainees who have been gathered, matured, and freed, respectively, and you should know that these three intend the triad of all-knowledges that are based on the three noble persons and go with a part [of the full attainment], the aim, and direct perception, respectively. Understand that "it is unthinkable" refers to knowledge of the unthinkable, "it is calmly quiet" to knowledge of calm, "it is isolated" to knowledge of the cessation of the world, and "purified" to knowledge of the cessation of the perception (*saṃjñā*) of the world, respectively.

You have to be sure that just these aforementioned sixteen knowledges systematize the knowledge of all aspects. Thus [Maiteya] says,

> [The Lord] says the knowledge mark of the practice (*naya*) of the knowledge of all aspects is: the knowledge of [the Buddha who] dwells taking recourse to his own Dharma, [and who] honors, values greatly, reveres, and worships it; the knowledge [that all dharmas are] without a maker, that reaches everywhere, and that shows the unseen; the knowledge of the emptiness aspect of the world and that indicates, teaches, and reveals [that], that teaches unthinkability and calmness, and [that knows] the cessation of the world and the perception [of it]. [*Ornament* 4.20-22] [568]

The twelfth, Showing the World Chapter, of the
Light for the Ornament for Clear Realizations:
A Commentary on the Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER THIRTEEN: *Unthinkable*

[569] [Bodhisattvas] have to know the distinctive feature shared in general by [practices] comprehended through the knowledge mark aspect, so, after the knowledge mark, opening up the discussion of the distinctive feature mark in general Subhūti says, **Deep, O Lord, is perfect wisdom. Certainly** (the word is for emphasis) **as a great enterprise has this perfection of wisdom been set up**. He means that it has been set up, so that [beings will reach] the state of a Tathāgata, etc., as the sixteen forbearances and knowledges of dharma, and the subsequent knowledges "with the truths" of suffering and so on as their object, that are knowledge marks "distinguished by the unthinkable," incomparable and so on "features." Thus [Maitreya] says,

> [The Lord] also says the mark distinguishing [the practice] is the sixteen instants with the truths for their range distinguished by the unthinkability feature and so on. [*Ornament* 4.23]

Question: What are the unthinkability feature and so on? Subhūti says, **This perfection of wisdom has been set up as an unthinkable, incomparable, immeasurable, incalculable enterprise.** Thus, first he explains that the unthinkable, incomparable, immeasurable, and incalculable features respectively, are the distinctive feature mark that brings in the four instants of the truth of suffering. It **has been set up as an enterprise which equals the unequalled**

unequalled. He is saying that when you look at it from different angles you explain Tathāgatahood and so on with all these words, unthinkable and so on.

Those who are overly literal understand that being unthinkable, etc., distinguishes only Tathāgatahood, etc., and wonder about form and so on, hence Subhūti says, **Do these five attributes apply only to Tathagatahood, etc., or also to the skandhas, and to all dharmas?** [572] [The Lord], having in mind that the logic applies to them equally, says, **They apply to them also. Also the skandhas, and also all dharmas are unthinkable.** Having anticipated the earlier question ["Mind and so on operate, so why can one not reflect on it?"] with, **And why?** first, intending the unthinkability and incomparability that he has explained above, he says, **For with regard to the true essential nature of form, etc. there is no thought, nor volition, nor any of the [mental factor] dharmas that constitute thought, nor any comparing.** He explains that form and so on are immeasurable with, **They are also immeasurable** and so on. [573] Qualm: There is a *pramāṇa* ("instrument of measurement," "valid cognition") so why is it immeasurable? Having anticipated this with, **And why?** he says, **because one cannot conceive of a measure of form, etc., since such a measure does not exist, in consequence of the infinitude of all dharmas**, i.e., in true reality they have not been produced so there is no instrument with which to measure them and hence one cannot conceive of them. He says they are incalculable with, **They are also incalculable because they** are illusion-like and **have risen above the possibility of counting** cannot be brought in under the number one and so on.

To teach that [form and so on] is equal to the unequalled in order to elucidate just this fact that it is unthinkable and so on he says, **They are also equal to the unequalled, because all dharmas are the same as space**, i.e., they are equal to the unequalled because they are comparable to space that is the same and knows no addition.

He teaches this again, in general terms, where he says, **What do you think Subhuti, does there exist with reference to space any sameness, or counting or measure, or comparison, or thought, or [mental factor] dharma?** [574] [Subhūti] says **No, Lord**, intending the absence of own-being in true reality. To explain what that exemplifies [the Lord] says, **In like manner** as in this exposition using space as an example, **also all dharmas are unthinkable, incomparable, immeasurable, incalculable, equal to the unequalled. For they are Tathagata-dharmas** because [Bodhisattvas] realize that they are just unthinkable and so on in all respects. To sum up he says, **In like manner also all dharmas are unthinkable** and so on. To elucidate just this he says, **For they are Tathagata-dharmas that are unthinkable because all thought has ceased, and incomparable because they have completely risen above all comparison. By the words 'unthinkable' and 'incomparable' are denoted all the objects which belong to consciousness**, i.e., the actual thing (*artha*) in the form of illusion-like, apparitional appearance (*pratibhāsa*) is termed "unthinkable" and so on on the covering level. **And so too with 'immeasurable' and so on.** To sum up he says, **These dharmas are unthinkable, incomparable, immeasurable, in the same sense that space has these attributes.**

[575] A demonstration of dharmas without outflows is not in vain if [students] have completed all the causes, so [the *Eight Thousand*] says, **When this doctrine of unthinkability, etc. was being taught, the minds of five hundred monks were freed** from cankers, **without further clinging**, i.e., without appropriating the cankers' residual impression seeds, **from the outflows, and so were the minds of two thousand nuns. Six thousand lay brethren and three thousand lay sisters obtained the dispassionate** as the forbearances and knowledges of dharma in the truth of suffering and so on, **unstained** as the knowledges of dharma, **pure eye of dharma** produced free from the aforementioned faults **[that sees all dharmas]**[122] the object to be known.

Twenty [thousand] Bodhisattvas won gained **the patient acceptance** (*kṣānti*) **of dharmas that fail to be produced** the forbearance (*kṣānti*) of dharma that concentrates on the fact that all dharmas are not produced, or, the forbearance and knowledge of dharma in suffering. **And the Lord has predicted that they** just the twenty [thousand][123] Bodhisattvas **shall win enlightenment in this very Bhadrakalpa. And as to the lay brethren and lay sisters, whose dharma-eye was purified, they also have been predestined by the Lord, and they also will be freed, without further clinging, from the outflows.**

Some say that even though the Buddha lineage has no beginning, and even though individual Buddhas have arisen and incalculable beings reached nirvāṇa, still saṃsāra is not extinguished, because it is limitless, like space. For the sky is not extinguished even though there are many mountains and so forth that block it. Others say that dharmas that seem to disappear when presented with dharmas that counteract them could, possibly, totally disappear when the antidote reaches total strength, as with gold and its alloys. Hence they say there is an end to saṃsāra, because saṃsāric dharmas disappear when you realize the antidote marked by selflessness and so on. [576] This is a *sva-bhāva-hetu*, [i.e., reasoning not from effect to cause, but from the total causes required for the presence of a particular thing. When all the causes are present the thing is present].

To explain the including-all-noble-persons feature that brings in the first instant—[forbearance and knowledge of dharma] in the origin, Subhūti says, **Deep, O Lord, is perfect wisdom. Certainly as a great enterprise it has been set up.** ***The Lord*: So it is.** Qualm: Buddhahood and so on is not bound to the Mother [Perfection of Wisdom] so why is it a great enterprise? Having anticipated this with, **And why,** he says, **For all-knowledge** the knowledge of all aspects **has been entrusted to it** is bound to the Perfection of Wisdom, **and so has the level of a Pratyekabuddha and the level of**

all the Disciples. [577] He uses an example for how all the results [of religious life] are bound to the Mother: **An anointed king** consecrated by the eighteen, great, noble families, or, consecrated with water from the trunk of the royal elephant, **a Kshatriya, who feels strong** because he is able to subjugate and promote **and secure in** the territory of **his kingdom** because he is not worried about being deposed, **entrusts** deputes **all his business** affairs **to his minister** to his counselor, **and he himself has few cares and** his **burden is light** (construe these with the absence of physical and verbal activities, respectively). **Just so, whatever dharmas of Buddhas** and so on **there may be, they are all entrusted to the perfection of wisdom. It is the perfection of wisdom which in them does the work. It is in this manner** that **perfect wisdom has been set up for a great enterprise, i.e.** so **that one should not take hold of form, etc., nor settle down in it.** Qualm: "Unless you take hold of it and settle down in it you cannot attain it. Thus [Subhūti] says, **In what way has perfect wisdom been set up so** that **one should not take hold of the state of all-knowledge, nor settle down in it?** Answering with a counter-question [the Lord] says, **Do you view an Arhatship which you could take hold of, or settle down in?** He means get hold of through an object or subject conceptualization, respectively.

[578] Subhūti says, **No Lord! I do not view that dharma that I could take hold of, or settle down in** as **Arhatship.** Here, in a nutshell, is what he means. The non-conceptual knowledge of a noble person on the path of seeing and so on does not entertain any concept such as, "I am the subject and this result is the object," because, as knowledge of how things really are, it counteracts all conceptualization.•Otherwise, since knowledges tied up with language (*sābhilāpa*) cannot experience things as they actually are, [Subhūti's] would not be veridical knowledge, would not be the path. As knowledge at the listening and thinking stage, it would not fully eliminate cankers, and the

result—Arhatship—would not come about. Therefore he experiences a state of mind that conceives of object and subject without over reifying (*samāropa*) them, just like a realized, ascetic saint (*yogin*) who has wandered off a path conceives of the jungle and so on without settling down on it as a single [frightful] entity. Yet he does not take hold of truly real things, so he says "I do not view that dharma."

[The Lord] repeats just that with, **So it is. I also do not view Tathagatahood as real, and therefore I do not take hold of it, do not settle down in it. For that reason all-knowledge also is a state in which one neither takes hold of anything, nor settles down in anything.** And out of pity for beings who need a foundation to lean on [Subhūti] says, **Bodhisattvas who have but newly set out in the vehicle, and whose wholesome roots are but small, must beware that they do not tremble when they hear this exposition,** i.e., one should beware of explaining it to them.

[579] [The *Eight Thousand*] is talking about [the sixth feature of the practice], being accessible to the experience of special persons that brings in the second instant where [Subhūti] says, **On the other hand, Bodhisattvas will, on hearing this deep perfection of wisdom, firmly believe in it if they have completed the causes, fulfilled their duties under the Jinas of the past, and have planted wholesome roots for a long time.** Those who "have completed the causes" [for Buddhahood] are in the naturally abiding lineage of belief in the deep dharmas, and those who "have planted wholesome roots for a long time" are in the fully developed lineage of belief in the deep dharmas, respectively. He says they have "fulfilled their duties under the Jinas of the past" in between those two to explain that they advance in both lineages through the Tathāgata's blessing.

Thereupon the *Gods* said: Deep is the perfection of wisdom, hard to see, hard to understand, and so on. You should understand that they use these three epithets because you cannot apprehend [the Perfection of Wisdom]

as the three—imagined, [dependent, and thoroughly established] natures.

[The gods] are giving an exposition of the uncommonness feature that brings in the third instant where they say, **If, O Lord, all the beings in this great trichiliocosm should, for an aeon or the remainder of an aeon, course on the stage of a Faith-follower**, i.e., if they, taking anything as a basis, should pursue the practice of giving, etc., on the path of accumulation prior to the stage of the aids to penetration, **and if, on the other hand, someone should, for one day only, find pleasure in and search for the patient acceptance of this deep perfection of wisdom** (the forbearance of dharma that concentrates [on the fact that all dharmas are not produced]) at the preparation and fundamental states in the listening stage, **reflect on it, weigh it up** at just those [preparation and fundamental states] in the thinking stage, **and investigate it and meditate on it** at just those [states] in the meditation stage, **then this latter will be better than all those beings.** That is how to explain it.

[580] [The Lord] is teaching the feature of being a quick, direct knowledge that brings in the fourth instant where he says, **If someone** (the word ***yāvad*** limits it to Bodhisattvas and so on) **would hear, O Gods, this deep perfection of wisdom, etc. then one would expect his Nirvana** Tathāgatahood **to take place more quickly than that of those who course on the stage of a Faith-follower for an aeon, or for the remainder of an aeon.**

To explain the feature of neither decreasing nor increasing that brings in the first instant—[forbearance and knowledge of dharma] in stopping, [the *Eight Thousand*] says, **The *Gods* said: A great perfection** endowed with great dignity because it neither decreases nor increases [in excellence through the attainments of those who practice] **is this perfection of wisdom! —After these words, they saluted the Lord's feet with their heads** and **moved away. Before they had gone far they disappeared from sight,**

i.e., they walked until they were outside the Lord's ordinary range of vision and from there went under their miraculous power.

The thirteenth, Unthinkable Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament Chapter Four, *Light* Chapter Fourteen: *Similies*

[Subhūti], speaking about the intense practice feature that brings in the second instant says, **If a Bodhisattva, on merely hearing it** just after having heard it, **immediately believes in this deep perfection of wisdom, does not become cowed, stolid, paralysed** when desisting from the activity of listening, thinking, and meditating respectively, **or stupefied, does not doubt or hesitate** because of being free from non-cognition, doubt, and wrong cognition (that is how to explain the words), **but** is attracted to and **delights in perfect wisdom where is he reborn?** *The Lord*: **If a Bodhisattva reacts in such a way to the perfection of wisdom** and **keeps his mind fixed on it without diverting it elsewhere** without coming to feel regret, **feels an urge to take it up, bear it in mind, preach, study and spread it, if once he has heard of perfection wisdom, he follows** does not leave the reciter of dharma, [582] **and** (repeating just that) **pursues the reciter of dharma and does not let him go, until he has this perfection of wisdom in the form of a précis** (*kāya-gata*) learned by heart (*uro-gatīkaraṇa*), **or in the form of a text** by bearing the text [in mind],[124] **just as a cow does not abandon her young calf** (he says this to explain just that with an example), **then this Bodhisattva has deceased among men and will be reborn among men.**

To explain the [eleventh], full attainment feature that brings in the third instant [Subhūti] says, **A Bodhisattva, who is endowed with just these qualities** of believing in the Perfection of Wisdom and not being cowed by it and so on **could** (the stress makes it a question) **have deceased in**

other Buddha-fields before he was born here? [The Lord], responding in the affirmative, says, **A Bodhisattva, who is endowed with just these qualities could have deceased in other Buddha-fields before he was born here** and so on. [583] Giving an exposition from a negative viewpoint he says, **On the other hand, if a Bodhisattva in the past has heard this deep perfection of wisdom but has asked no questions about it, and if later on, when he is reborn among men and hears this perfection of wisdom he hesitates and is stupefied and cowed, then one can be sure that he was one of those who were unwilling to ask questions.** Qualm: This is quite illogical. Having anticipated this with, **And why?** he says, **Because when he hears this deep perfection of wisdom being taught, he hesitates and is stupefied and cowed.** He is saying that [these Bodhisattvas] have not left themselves with any propensity for the Mother [Perfection of Wisdom] and [when it is taught] hesitate and so on, so they were those unwilling to ask questions [about it] in the past.

To elucidate just this he says, **Another Bodhisattva, again, may in the past have had the right attitude to this deep perfection** of **wisdom, for one, two, three, four or five days, and now only for a certain time** lasting a limited number of days **he has faith in it, but he loses it again** it wanes because of the force of adverse conditions **and cannot get it back because of** many unanswered **questions.** [584] Having anticipated just that qualm [that this is illogical] with, **And why?** he says, **For it is a fact,** i.e., it is in the very nature of things for a result to conform to its cause, so, **if a Bodhisattva has in the past** (the idea is "at the beginning all the time," because just before he has said "for one day" and so on) **not asked questions about this deep perfection of wisdom, and has not pursued it all the time, then later on he would at some time feel urged to pursue the hearing of this deep perfection of wisdom, but not so at other times,** i.e., the force of having studied it for a certain number of days leads to just that level of eagerness

(intending that the result conforms to the cause); **he would again fall from his faith** lose faith, **become disheartened** even if he had faith, **and his intelligence would become unsteady** because of not having the specific dharma [it should have] for objective support, **and like cotton wool** (*tūla-picūpama*). The *tūlaka* ("a little strand of cotton") left when you make cotton is a *tūla-picu* ("left over strand of cotton"). [The faith] is "like" (*upama*) similar to that because of having the feature of not settling down. **One can be sure that such a Bodhisattva has but lately set out in the vehicle. He will no further take up, pursue and stand by** (explain these as the stage of listening and so on, or the stage of preparation and so on, respectively) **this deep perfection of wisdom. One must expect that he will move on either of the two levels, on the level of a Disciple, or on the level of a Pratyekabuddha.**

[585] He is giving an exposition of the objective support feature that brings in the fourth instant where he says, **When a ship is wrecked in the middle of the ocean, people will die in the water without getting to the shore, if they do find support on a log, or plank, or other solid body etc. But those who manage to gain such a support will not die in the water; safely and unhindered** (he says both because they have no outer or inner trouble) **they will cross over to the shore beyond.** He reiterates that with, **and will stand, unhurt and uninjured, on firm ground. In the same way, a Bodhisattva who is endowed with but a little faith, is bound to incur a fall** come to grief **in the middle of a bad road** right there on the wrong path, **and, without having attained to the state of all-knowledge, he will stand in Discipleship or Pratyekabuddhahood. Different is the case of a Bodhisattva who has faith in it** believes it exists, **accepts it patiently** can bear the fact that dharmas are not produced and so on, **has a taste for it** lingers over it, **has desire-to-do** (*chanda*) desire to do, **vigor** enthusiasm for what is right, **a conscience** does and does not do right and wrong, respectively, **resolve** a certainty that it is definite,

earnest intention thought inclined to serve others and so on, **renunciation** gives away everything of his own as well as its result, **a sense of respect**[125] is respectful to all, **joyous zest** mental happiness, **elation** a particular delight, [586] **serene confidence** a particular devotion from seeing it has good qualities, **affection** enthusiasm after being able to do the practice, **and persistence in trying** not reneging on a commitment **to win enlightenent. Having attained the perfection of wisdom he will stand in all-knowledge.** The example of those with and without a support teaches those that hinder and are inimical to the knowledge of all aspects, and those that do not hinder and counteract [what is inimical to] it.

To explain the foundation feature that brings in the first instant—[forbearance and knowledge of dharma] in the path he says, **If one would use a badly baked jar to carry water in, that jar would not last long.** Qualm: That is quite illogical. Having anticipated that with, **And why?** he responds by saying [587] what actual happens to things, **For in its unbaked condition it would actually soon come to an end on the ground. Just so, although a Bodhisattva may have all the qualities enumerated above, as long as he is not taken hold of by perfect wisdom and skill in means, he is bound to fall on the level of a Disciple or Pratyekabuddha. But if someone would carry** would bring **water from a river in a well-baked jar, then the jar will with the water get safely and uninjured to the house.** Voicing the same qualm as before with, **And why?** he says, **just because of the well-baked condition of that jar.** Just so a Bodhisattva, who has **all the qualities enumerated above, but in addition also has been taken hold of by perfect wisdom and skill in means,** i.e., by emptiness and compassion **will stand in all-knowledge.** The fired and unfired pots are a metaphor indicating [skilled and unskilled Bodhisattvas] who are and are not foundations for the practice dharmas.

[588] He is teaching the full complement feature that brings in the second instant where he says, **A stupid man**

would launch into the water a seafaring vessel which was not caulked the leaks have not been plugged with pitch, **or repaired** the rotten planks have not been replaced, **and had been tied to its moorings for a long time, would overload it with goods** [589] **and mount on it and set out in it** would want to launch it carrying a heavy cargo. **His ship is doomed to collapse** sink **before it has conveyed the goods across the water** before landing with the full load. **When his ship has burst asunder, that stupid merchant, who is unskilled in means, will have lost a huge fortune** lost it because of not reaching [land]. **Just so a Bodhisattva who has all the qualities enumerated above, but who lacks in perfect wisdom and skill in means, without having gained the wealth of all-knowledge he is bound to collapse midway** to go to pieces midway, **to incur a fall** to end up in a stage inferior to the Buddha level. **An intelligent merchant, on the other hand, would construct a solid ship** and so on **and win great wealth. Likewise, a Bodhisattva who has faith** and so on **will stand in supreme enlightenment.** Qualm: There is nothing certain about the future, so why should this one stand [in supreme enlightenment]? Having anticipated this with, **And why?** he infers that [this Bodhisattva] *can* (*yogyatā*) do so just from the fact that all the conditions have been met, and says, **For it is a fact that if a Bodhisattva has faith, and the other qualities, these dharmas will conduce to the winning of full enlightenment.** The passage about caulked and uncaulked ships is a metaphor for those who do and do not have the full complement of practice.

[591] He is teaching the assistant feature that brings in the third instant where he says, **If a person were very aged** has a conveyance, [i.e., body] that has become worn out with age, **advanced in years** got to a ripe old age, **decrepit** (*mahallaka*) [somebody who] does not differentiate between eloquence and drivel,[126] **wasted away** ravaged **could he rise from his bed without being taken hold of by others?** ***Subhuti*: No, Lord! *The Lord*: And even if he could rise**

from his bed, wasted away ravaged **by both old age and illness he could not walk about for any length of time even if he could rise from his bed. Likewise, even if a Bodhisattva has all the qualities enumerated above, if he has not been taken hold of by perfect wisdom, and is lacking in skill in means he will stand on the level of a Disciple or Pratyekabuddha.** Voicing the same qualm as before, [i.e., that there is nothing certain about the future] with, **And why?** he says, **This is a necessary consequence of the fact that he has not been taken hold of by perfect wisdom, and that he lacks in skill in means.** The old man with and without assistants is a metaphor for those who fall or do not fall into the extremes of saṃsāra and nirvāṇa, indicating, in turn, [Bodhisattvas] who have and have not been taken hold of by perfect wisdom and skillful means.

The fourteenth, Similies Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER FIFTEEN: *Gods*

[594] [The *Eight Thousand*] is giving an exposition of the non-relishing feature that brings in the fourth instant where [Subhūti asks], **How should a Bodhisattva who is only just beginning stand in perfect wisdom, how train himself?** [and the Lord] says, **Such a Bodhisattva should tend, love and honor the good friends** (connect these with pleasing them with body and speech, and by becoming part of their retinue and so on, respectively). **His good friends are those who will instruct and admonish him in perfect wisdom, and who will expound to him its meaning. They will expound it as follows: "Come here, son of good family, make endeavors in the perfection of giving, and similarly in the perfection of morality, patience, vigor, concentration and wisdom** make them your practice without taking gift, giver, and recipient and so on as real bases. **Whatever you may have achieved by way of giving a gift, all that turn over into full enlightenment, but do not misconstrue full enlightenment as form, and similarly do not misconstrue full enlightenment as feeling, discrimination, volitions or consciousness. And why? For intangible is all-knowledge. Similarly, child of good family, your guarding morality, et cetera, and so too your perfecting yourself in patience, exertion of vigor, entering into concentration and mastery in wisdom—all that turn over into full enlightenment but do not misconstrue** (*parāmṛkṣa*) **full enlightenment as form and similarly do not misconstrue full enlightenment as feeling, discrimination, volitions or consciousness,** i.e., do not grab hold of it through settling

down on it as form and so on. Voicing the same qualm as before, [i.e., that this is an illogical statement] with, **And why?** he says, **For intangible is all-knowledge**, i.e., you cannot experience it in any form in analytic meditation (*na pratyavamarśanīyaḥ*) because in true reality it is not produced and so on. **And do not long for the level of Disciple or Pratyekabuddha.** The "et cetera" stands for "whatever you may have achieved" and so on, up to, "all that turn over into full enlightenment but do not misconstrue full enlightenment as form" and so on. You have to carry that part of the passage over to the perfection of morality and so on quatrain.[127] **It is thus that a Bodhisattva who is just beginning should gradually, through good friends, enter into perfect wisdom.**

They should get them to enter into perfect wisdom "gradually," step by step, by first refuting self and so on and introducing them (*pratiṣṭhāpya*) to external things. Later they explain the imagined, dependent, and thoroughly established natures and connect them to the realization of the triple world as mind only. Then they give an exposition of the subdivision into correct and incorrect covering level truth that can and cannot perform a real function. The correct covering level truth, based on its earlier and earlier causes, is a plaything of the non-analytic mind. Standing there as illusory persons, as it were, they have to practice the perfection of giving and so on, just as they seem to be, and meditate on the fact that ultimately they are not produced.

Thus of the two—the knowledge of paths and so on, [i.e., it and Listener all-knowledge—the *Ornament* at this point] has made known "the sixteen distinguishing feature" marks "that distinguish this special path" of Bodhisattvas "from other" Listener and so on "paths." It has not explained the fact that those [Listener and so on paths] are marked by the absence of the aforementioned features and the production of settling and so on[128] because they are easy to understand. [595] Thus [Maitreya] says,

> You should know sixteen features that distinguish this special path from other paths. It is unthinkable, incomparable, transcends measure and calculation, includes all noble persons, is knowable by the discerning, is an uncommon knowledge, quick knowledge, neither decreases nor increases, is [an instinctual] practice, and [brings] full attainment, and is also [distinguished by its] objective support, foundation, full complement, assistance, and non-relishing. [*Ornament* 4.24-26]

[Question]: What is the function of those [practices] that the distinctive feature mark has demarcated? [In response Maitreya] has to explain the function mark, [i.e., the particular things these practices do that differentiate them from Listener practices].

There [in the *Eight Thousand*], giving an exposition of [the practice's] benefit and happiness function, [Subhūti] says, **Doers of what is hard are the Bodhisattvas who have set out to win full enlightement. Thanks to the practice of the six perfections, as described above,** i.e., the entire cause that gives rise to Buddhahood, **they do not wish to attain release in a private Nirvana of their own** and so on. ***The Lord*: So it is. Doers of what is hard are the Bodhisattvas who have set out for the benefit and happiness of the world** (he says both intending that they arrange for their happiness in the future, and in the here and now), **out of pity for it** (he says that because both come from compassion).

[596] He teaches the sheltering, etc., function in a précis with, "**We will become a shelter for the world, a refuge, the place of rest, the final relief, islands, lights and leaders of the world. We will win full enlightenment, and become the resort of the world,"—with these words they make a vigorous effort to win such a full enlightenment.**

There, giving an exposition of the [third], sheltering function he says, **How then do the Bodhisattvas awakened to full enlightenment become the world's *shelter*** by

placing [beings] in the true state of dharmas that is not a maturation [in the form of suffering life]? **They protect from all the sufferings which belong to birth-and-death, they struggle and make efforts** (construe these with vigor that gets them going (*prayoga*) and that prevents them from feeling satisfied [before reaching the goal], respectively) **to rid the world of them.**

To explain the refuge function he says, **How do they become the world's *refuge*** in the sense of arranging their definitive benefit? **They set free from birth** not being there and then being there, [597] **decay** being old, **illness** bad health, **death** forsaking the set, [i.e., life] propelled by earlier karma, **sorrow** mental anguish, **lamentation** remembering the qualities of [people and things] you love and crying out, **pain** the experience of physical discomfort, **sadness** the mental version of that, **and despair** struggling under a burden, and so on, **those beings who are doomed to undergo these conditions.**

Giving an exposition of the resting place function he says, **How do they become the world's *resting place*** in the sense of relieving the causes of suffering? **The Tathagatas demonstrate Dharma to beings so that they may learn not to embrace anything** learn that form and so on is not produced. [598] To elucidate just that [Subhūti] says, **How does that non-embracing come about?** [The Lord replies], **The non-embracing of form, etc., is the same as its non-connection, and its non-production and non-stopping. One thus learns not to embrace anything as a result of the cognition and vision** (in this context cognition and vision are the realization of the topic [the Tathāgata] has explained) **that all dharmas are non-embracing, non-connected.**

Teaching [its] final relief [or backup] function he says, **How do they become the world's *final relief*? The state beyond form** that has absolutely gone—its non-production, absence of an own-being **is not form** on the covering level, **and yet**, ultimately, "because there is no dharma over and above the Dharma Element" **as the Beyond** emptiness, **so**

are **form, etc., and all dharmas.** [Subhūti] says, **If form, etc., and all dharmas are the Beyond** because even now, as at the Buddha stage, they are all in the form of emptiness, **then surely the Bodhisattvas must fully know** realize **dharmas.** He means that there would be no purpose in studying this *Sūtra*. [599] Qualm: How can [those Bodhisattvas] who have conceptualization (*vikalpa*) that is fundamentally mistaken fully know [the emptiness of all dharmas]? Having anticipated this with, **And why?** he says, **Because there is no discrimination** (*vikalpa*) **here,** i.e., conceptualization (*vikalpa*) is not produced so there is no conceptualization in the beyond of form, etc. *The Lord*: **So it is. In that Beyond there is no discrimination. Through their non-discrimination** (he has left out "just in their true reality") **do all dharmas become fully known to the Bodhisattvas.** He means that on the covering level studying the *Sūtra* is fruitful, because it is to eliminate the superimposition [of an own-being in things] that has gone on from a time without beginning. He is teaching just that covering level realization where he says, **This is also most hard for the Bodhisattvas** not something they can do immediately **that they meditate on** cultivate many times in many ways **all dharmas, but do not realize them, nor become cowed** go back to being lazy about completing the perfection of giving and so on, **and that they meditate thus: "In this way should all these dharmas** marked by final nirvāṇa that is their original nature **be fully known; and thus, awakened to full enlightenment, will we demonstrate these dharmas, and reveal them."** By demonstrating [the Dharma] in that way **they become the world's final relief** saviors, i.e., they arrange [for beings] to realize the sameness of saṃsāra and nirvāṇa.

[600] To explain [its] island function he says, **How do they become the world's *islands*? 'Islands'** bits of land situated in the middle of water **are pieces of land limited by water, in rivers or great lakes. Just so form, etc., is limited** is in the middle, like an illusion, between **its beginning** cause **and end** result, **and so are all dharmas. But the**

limitation of dharmas their non-production in true reality **is the same as the Calm Quiet, the Sublime, as Nirvana, as the Really Existing, the Unperverted** (these five teach the [noble] true path on the path of preparation, seeing, meditation, path of no more learning, and special path, respectively). **Thus** they **become the world's *islands*** places you can go to for safety, because they realize that all dharmas, similar to places surrounded by water, are limited by a beginning and end, and therefore demonstrate [to beings] the end of thirst, freedom from attachment, cessation, and nirvāṇa, thereby providing an actual site for the realization of their own and others' welfares.

[601] **How do they become the world's *lights*?** [Its] light function is just [its] island function insofar as the extinction of the darkness of ignorance is a subset of the extinction of thirst, like an island shining out with the light of precious stones. Still, you should know that it has its separate work because the light of knowledge is primary in extinguishing darkness. [About it the Lord] says, **Here the Bodhisattvas win full enlightenment, and then take away** remove **all the darkness and gloom of the un-cognition** lack of external and internal knowledge **from beings who for long are enveloped** totally saddled with an external lack of knowledge **in** by **the membrane** an appearance (*pratibhāsa*) with subject and object aspects **of the eggshell of ignorance** as it were, **and overcome by darkness** by the internal seeds left by the residual impressions of ignorance. How do they do it? by **illuminating them through wisdom** by making the light of knowledge [shine clearly].

He is speaking about [its eighth], leader function where he says, they are leaders, i.e., as caravan leaders they arrange progress towards the welfare of others, because **the Bodhisattvas demonstrate dharma in order to reveal the absence of** the essential **production and stopping in** all dharmas **form, etc.**

[602] [The ninth, tenth, and eleventh functions are the function of effortlessly conveying travelers, demonstrating

the three vehicles and destination, and being a basis (*gati*).] Asking about the effortless function and so on the Lord says, **How** by arranging for the operation of the three functions **are Bodhisattvas the world's basis** (*gati*) resorts.

There, [Bodhisattvas] who demonstrate the dharmas governed by all-knowledge provide an effortless act for the welfare of beings, thereby becoming resorts [for the world]. So, first, speaking about this effortless function he says, **When they have become enlightened,** they **demonstrate dharma by teaching that form, etc., is based on the world's space** (*ākāśagatika*), i.e., are, finally, space.[129] He says just that with, **All dharmas are based on space** the mere absence of materiality, **they have not come** (*anāgata*) because they do not come from the past, **they have not gone** (*agata*) because they are (*gati*) absent from the future, **they are the same as space. Space has not come, nor gone, it is not made** because a cause that makes it does not exist, **nor unmade** because there is no cause that makes it perish, **nor effected** (*anabhisaṃskṛta*) because volitional factors (*saṃskāra*) that keep it there are not tenable; **it has not stood up, does not last, nor endure** because it has no own-being in the three periods of time, respectively, and therefore **it is neither produced nor stopped**. To sum up he says, **The same is true of all dharmas which are, after the fashion of** (*kalpa*) **space, indiscriminate** (*avikalpa*), i.e., [when Bodhisattvas view the ultimate nature of any dharma], absent [from their minds] is any conceptualization (*nirvikalpa*) [that this is this and that is that. They see just the one ultimate nature] that is theirs equally. [603] Qualm: It does not make sense that they "have not come" and so on. Having anticipated this with, **And why?** he says, **Because the emptiness** the non-produced state of **form, etc., neither comes nor goes. Nor does the emptiness of all dharmas.** Qualm: Even if it, [i.e., emptiness] does not come and go, why should form and so on not do so? Having anticipated this with **And why?** he says **For all dharmas are based on** (*-gatika*) **emptiness** are essentially empty because they are essentially not produced, **and they**

do not depart from that basis (*gati*) do not go beyond that own-being. **They act like emptiness** because they are like an illusion, **the signless** because they are devoid of all signs, **the wishless** because they are beyond being objects to strive for, **ineffective** because, like the sky, their original nature is clear light. Right after this take the statement "And thus Bodhisattvas who have awakened to full enlightenment become the world's basis (*gati*)" that he will make at the end of the passage [on page 605].

[Ārya says], "You should understand that [the Lord] is showing that [the practice] governed by all-knowledge functions in all these cases" from benefit down to effortlessness "[to give practitioners] nirvāṇa."

[604] [Bodhisattvas] who demonstrate the dharmas governed by the knowledge of paths arrange [that beings] correctly go forth in the three vehicles without realizing, [i.e., becoming attached to] the fruit [as real], thereby becoming a means of salvation. So, teaching the function that causes going forth in the three vehicles and non-realization of the fruit he says, **all dharmas are based on non-production** because they are free from imaginary (*kalpita*) suffering, **no-birth** because they are free from conceptualized (*vikalpita*) suffering, and **non-being** because they are free from the true nature of dharmas suffering, **a dream** because, since an imaginary origin does not exist, they exist only as a dream appearance, **the self** because a conceptualized origin does not exist any more than does the self invalidated by valid cognition, **and the boundless** because the true nature of dharmas origin, like an illusion, is not restricted. Explain that they **are based on the calmly quiet, Nirvana, and Unrecoverable** because of the cessation of the three, imaginary and so on, natures, respectively, and similarly, **have not come, gone, and are immobile** because of the nature of the three, imaginary and so on, paths. Also right after this, as before, you have to take the statement ["And thus Bodhisattvas who have awakened to full enlightenment become the world's basis"].

[605] He is talking about the [eleventh] function of being a basis (*gati*) where he says, **all dharmas are based on form** (*rūpa-gatika*) and so on, i.e., have as own-being the essential, true dharmic nature of form and so on, **and are based on the full enlightenment of Arhats and Pratyekabuddhas. Hence Bodhisattvas who have awakened to full enlightenment demonstrate the Dharma that all dharmas are based on space. And thus Bodhisattvas who have awakened to full enlightenment** and demonstrate all dharmas governed by the knowledge of all aspects **become the world's basis**, i.e., resorts.

You should be certain that the function mark has just the eleven aspects they have explained in this way. Thus [Maitreya] says,

> The function [or result] that marks [the practice of the Perfection of Wisdom is] benefit, happiness, protection, refuge, and resting place for people, [becoming] a final resort, island, "leader," effortless [teacher, one who teaches] the three vehicles without realizing the fruit [as something real], and, finally, the basis (*gati*) [as a Buddha]. [*Ornament* 4.27-28]

[The *Eight Thousand*] is speaking about the own-being mark, [i.e., what essentially defines the practice] that the function mark has demarcated where [Subhūti] says about the practice, **Who can understand this perfection of wisdom**? and [the Lord] teaches what it is (*sva-rūpa*) with, **Bodhisattvas who have coursed under the Tathagatas in the past, and who have matured their wholesome roots.**

[606] To talk about the own-being mark [Subhūti] asks, **What is their own-being**? and [the Lord] responds, **Their own-being is isolated from the need for discipline** (*vainayika-vivikta-svabhāva*). Explain [the compound] as follows: The discipline (*vinaya*) is the Dharma Element **that** removes (*anena vinīyate*) [cankers and so on. The isolation (*vivikta*)—because it is isolation from the side to be shunned (*vipakṣa-vivekād*)—derives from that [so it is a *vainayika* one].

That is their own-being (*svabhāvo yeṣām*). Just this statement ["Their own-being is isolated from the need for discipline"], providing [or modeling] the path of meditation of "[Bodhisattvas] who believe [in the deep perfection of wisdom]," based on the knowledge of all aspects, teaches the [first] set of four own-being [marks—"isolation from cankers, tokens, signs, and the side to be shunned and its antidote" taught at *Ornament* 4.29ac)]. These are an own-being isolated from cankers because [this path] is in its own-being isolated from greed and so on; an own-being isolated from tokens (*liṅga*) of the cankers because it is in its own-being isolated from the final [causal] basis of physical, etc., suffering (*dauṣṭhulya*) that is the token of greed and so on; an own-being isolated from signs (*nimitta*) of the cankers because it is in its own-being isolated from the [causal] unwise attention and so on that is the sign of greed and so on; and an own-being isolated from the side to be shunned and the side that counteracts because it is isolated in its own-being from greed and non-greed, hatred and non-hatred, delusion and non-delusion. To explain just that basis (*gati*) [Subhūti] says, **Will these Bodhisattvas become such a basis** have the knowledge of all aspects as a basis such **that, after they have fully known this basis they will demonstrate just this basis to all beings? Is it in this sense that they will become the basis of all beings?**[130] [607] In praise the Lord says, **So it is. It is in this sense that Bodhisattvas will, after they have known full enlightenment, become the basis of countless beings.**

To explain the own-being of [a practice] that is hard to do, [Subhūti] says, **A doer of what is hard is the Bodhisattva who has armed himself with this armour: "Immeasurable and incalculable beings I shall lead to Nirvana."** *The Lord*: **So it is** and so on. Those who put on this armor and lead all beings to nirvāṇa are doers of what is hard because they do not buckle it on, because all dharmas are absolutely non-existent. To elucidate what the armor is he says, **The armour of such a Bodhisattva is, however, not**

connected with form, etc. because they do not settle down on presently existing form and so on, **nor is it put on for the sake of form, etc.** because they desist from striving for it in the future. [608] Qualm: That is illogical. Having anticipated this with, **And why?** he says, **For surely unconnected with all dharmas is that armour of a Bodhisattva who is armed with the great armour,** because in true reality it is a plaything of the non-analytic mind is the idea.

[Subhūti] is teaching the own-being [of a practice] that is definite [to reach enlightenment for the sake of all beings] where he says, **Three standpoints one should not desire for a Bodhisattva who is armed with the armour** that has the own-being [of a practice] that is definite [to reach enlightenment] **and who courses thus in deep wisdom. Which three?** One should not, as a Bodhisattva acting perfectly, desire **the level of a Disciple, or a Pratyekabuddha,** and one should not, with an eager craving, hope for **the level of a Buddha.**

[The Lord] asks, "How did you get this idea?" **For what reason do you say that?** [609] Then, intending that the Mother [Perfection of Wisdom] counteracts all apprehension [of things as real], answers, **It is, of course, impossible** cannot happen because the causes are not present, **it cannot be** there is no chance because the result could not happen, **that such a Bodhisattva should belong to the vehicle of the Disciples or Pratyekabuddhas.** Insofar as it is impossible, it cannot be, there is no chance that they should fall on the level of a Disciple and so on, let this be a clarification of the development [of a practice] that is definite [to reach Buddhahood] by not settling down on anything.

He is giving an exposition of the own-being of the [motivating] aim where he says, **But, since he has put on the armor for the sake of all beings, surely he should desire** (believing as he does that all dharmas are like illusions is the idea) **the level of a Buddha.** Let this indicate [that Bodhisattvas] do not deviate from the development [of practice] with that aim.

Speaking about an own-being that offers no basis, [Subhūti] says, **Deep, O Lord, is perfect wisdom. It cannot be developed by anything** because one cannot get at something that has to be developed, someone who is developing it, or a process of developing it. He says just that [610] with, **nor by anyone, nor is there anything or anyone to be developed.** Having anticipated the previous qualm [that this is illogical] with, **And why?** he says, **For in perfect wisdom nothing at all has been brought to perfection** that is marked by a [real] doer, act of doing, and deed to be done. Qualm: How, then, [can there be] meditation (*bhāvanā*) [on the Perfection of Wisdom]? [In response] he says, **The development of** (*bhāvanā*) the illusion-like meditation in true reality on **perfect wisdom is like the development of space.** About just that meditation subdivided into [meditation on] the knowledge of all aspects and so on, he says, **The development of perfect wisdom is like the non-development of all dharmas** because the knowledge of all aspects incorporates the non-production of all clear realizations, **like the development of non-attachment** because the knowledge of paths trains in all paths without settling down on them, **like the development of the infinite** because all-knowledge incorporates all bases in their totality, **like the development of what is not** because the full awakening to all aspects [develops the path without outflows] in the form of the special paths [not present on lower Bodhisattvas levels]; **and the development of perfect wisdom is like development without a mentor** (*aparigraha*) because the culminant clear realization is marked as the path that is the best it can be.

To explain an own-being that does not settle down [the Lord] applauds him and says, **So it is.** [611] **Because of this,** i.e., because of the reason he is going to be giving **a Bodhisattva who adjusts himself to deep and perfect wisdom is to be regarded as irreversible from full enlightenment.** He gives just that reason with, **For then** (the word ***kaccit*** has the sense of *yasmāt* "because") **a Bodhisattva does not settle down in** does not grasp as a real thing (*vastu*)

this deep and perfect wisdom, does not settle down in does not pay heed to **the declarations** public announcements that "this is not the sacred word of the Buddha," **or counsels** whisperings **of others** the sect-based monks (*nikāya-bhikṣu*); **he does not go by someone else he puts his trust in** is not swayed by others because of a serene faith based on personal experience. **When this deep perfection of wisdom is being taught, he does not become cowed** and so on, **he** understands [the words of] the book and so on and **plunges right in**, understands the meaning and **becomes resolutely intent on it, and delights in its vision and hearing. One should know that in a former life already he has explored the perfection of wisdom.** Similarly, having anticipated the qualm [that this is illogical] with, **And why?** he says, **Because now, when this deep and perfect wisdom is being taught, he does not tremble** and so on. He means that unless they have laid down residual impressions in an earlier life they are not going to be free of trembling and so on. Let the non-trembling and so on be a statement about [such a Bodhisattva's] meditation on the knowledge of paths.

There is an exposition of an own-being of the objective support where [Subhūti] says, **By means of what mode** (*ākāra*), ([a mode] is the [mind's] take [on the object]) **does a Bodhisattva who does not tremble when this deep perfection of wisdom is being taught apperceive** determine **perfect wisdom.** *The Lord*: **This Bodhisattva apperceives it as a series** of thoughts **which is inclined to** intent on **all-knowledge** the three all-knowledges. Let this be a statement about the meditation on the three all-knowledges.

A knowledge series would, in its own nature,[131] be clever in apperception of something else, [i.e., the objective support of the Perfection of Wisdom, according to the Lord, would be all-knowledge—something other than itself], so [Subhūti] says, **How is the series inclined to all-knowledge apperception?** [612] At the preparation, fundamental, and subsequent stages the apperception of a series inclined to all-knowledge is of a mental series that is an illusion-like

meditation on all dharmas, so [the Lord] responds with the three statements, **Apperception of a series inclined to all-knowledge is of a series [of thoughts] inclined towards space, prone to space, sloping towards space. And apperception as a series inclined to all-knowledge is that** perfect **apperception,** i.e., is the series conclusively identified in the above explanation. Having anticipated the qualm that this is illogical with, **And why?** he says, **Because** in true reality **all-knowledge is immeasurable** (*aprameyā*) beyond valid cognition (*pramāṇa*), **and unlimited** (*apramāṇā*) beyond validly cognized object (*prameya*), respectively, therefore, a series defined by an illusion-like meditation on all dharmas is apperception. He means to say that otherwise [the practice of the Perfection of Wisdom] would grasp a real thing (*bhāva*) because [it would grasp itself as] a validly cognized object (*prameyatva*) and so on.

[613] To elucidate just this meaning he says, **What is immeasurable and unlimited that is not form, or any other skandha. That is not attainment** an ordinary person's path of accumulation that is [a practice of] morality and so on, **or clear realization** the path of preparation (in the form of aids to [knowledge that] penetrates [final reality]) of [a Bodhisattva] who has accumulated the equipment, **or getting there** the path of seeing marked by an analytical knowledge of the Dharma Element in its omnipresent sense; **not the path** the ordinary path of meditation with ordinary concentrations or formless attainments as its objective support, **or its fruit** the extraordinary path of meditation in the form of knowledge of the truth of suffering and so on; **not cognition** the small path that is the small-small and so on [antidote] eliminating the big-big and so on canker, **consciousness** the middling path that is the small-middling and so on [antidote] destroying the big-middling and so on canker; **not genesis** the big path that is the big-big and so on [antidote] extirpating the small-big and so on canker, **or destruction** the path of preparation (*prayoga*) that is the means of eliminating cankers on the path of meditation, **or production**

the perfect, uninterrupted path that brings [Bodhisattvas] eliminating cankers freedom, **or passing away** the path of freedom that realizes knowledge isolated from cankers, **or stopping** "the special path (in the form of a path of preparation, uninterrupted path, and path of freedom) for the rest of the cankers" according to some, or, "the special path that brings about the consummation of special qualities" according to others, **or development** the vajra-like meditative stabilization that breaks all obscurations that have not been broken, **or annihilation** the final path that knows extinction and non-production. **It has not been made by anything, it has not come from anywhere, it does not go to anywhere, it does not stand in any place** a region in general **or spot** specific region. **On the contrary, it comes to be styled 'immeasurable, unlimited.' From the immeasurableness of space is the immeasurableness of all-knowledge. But what is immeasurable that does not lend itself to being fully known** being realized **by** [or as] **anything** in a physical form and so on. He says just this with, **be it form, or any skandha, or any of the six perfections.**

Qualm: Well then how [do you explain *Ornament* 1.40] that says, "The objective support is all dharmas. They are, furthermore, the wholesome and so on." Having anticipated that with, **And why?** [the Lord] says, **Because form is all-knowledge, and so are the other skandhas, and the six perfections**, i.e., because the illusion-like realization of form, etc., on the yogic covering level is the awakened state (*buddhatva*). As it is said,[132] "The doctrine [of the Buddha] results in awakening to the reality of [things] established merely [by ordinary perception]—a state of reality [614] that is not as it seems." There the three perfections of giving, morality, and patience (and part of the perfections of vigor and concentration) are merit accumulation, and the perfection of wisdom (along with part of the perfections of vigor and concentration) is wisdom accumulation. All of these are indistinguishable in the illusion-like state, and hence are the state of [the all-knowing] Tathāgata.

Right understanding of Dharma has produced a surpassing serene faith in Śakra and the other gods, so they bow at the feet of the Lord and proclaim the greatness of the Mother [Perfection of Wisdom]. Hence [the *Eight Thousand*] says, **Thereupon Sakra approached and said: Deep** because it's own-being is the suchness of form and so on, **O Lord, is perfect wisdom. It is hard to fathom, hard to see, hard to understand** because it is like an illusion at the stages of hearing, thinking, and meditation, respectively. **Seeing this ramification too** (the word "too" means he sees not only that students will not grasp it, but sees this depth of the Dharma as well), **the thought of a Tathagata seated on the terrace of enlightenment, who has just won enlightenment, is inclined to a slight hesitation** an inactive state, **and not to demonstration of dharma,** even though, exhorted by Brahmā and so on, out of compassion he sets in motion the wheel of Dharma, is the idea. [615]

[615] The Lord praises them and repeats what they have said with, **So it is** and so on. To summarize he says, **Deep certainly is this dharma I have fully known**. And what is this depth? He says, **Nothing has been, or will be, or is being fully known, and that is the depth of this dharma.**

[The Lord] is speaking about the [eleventh] own-being antagonistic (*vipratyanika*) to the entire world, where he says, **The dharma which I have fully known is deep through the depth of space** because as a cause it is [only existent] as a plaything of the non-analytic mind, **through the depth of the self** because in true reality as a result it is illusion-like, **through the depth of the not-coming of all dharmas** because it is not produced, **and of their not going** because it does not perish. He is saying: I realized cause and effect dharmas are like a dream, and now am teaching that "dharma"—in essence [616] knowledge of extinction and non-production—"which I have fully known."

Śakra elucidates just this aforementioned own-being where he says, **It is wonderful** because it is the supreme

cause, **O Lord, it is astonishing** because it is the surpassing result, **O Well-Gone! As contrary to** (*vipratyanika*) **the ways of the whole world** because all the world is in error **is this dharma demonstrated.** To explain just that he says, **This dharma** the Perfection of Wisdom **teaches you not to seize upon dharmas, but the world is wont to seize upon [everything].**

The fifteenth, Gods Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER SIXTEEN: *Suchness*

[617] [Subhūti] is giving an exposition of [the practice of the Perfection of Wisdom that has] an own-being that is not obstructed where he says, **As the non-observation of all dharmas, to be sure, is this dharma taught.** Because, as the clear realization in which all the aspects of the three all-knowledges are complete, this knowledge Dharma is nowhere by form and so on obstructed, **Nowhere is this** demonstration-**dharma obstructed.**

To explain an own-being that is trackless (*apada*), he says, **Through its identity with space this dharmas is, to be sure, marked with non-obstruction**, i.e., is not overwhelmed, [pressed on, like the earth by a footstep], **since no traces** (*pada*) **are noticed**, in the sense that it does not take anything as a support, since known and knower are the same. **It has no counterpart** there is nothing similar to it **because it is without a second** is unique. **It has no opponent** it is not marked as the counteracting side **because it has gone beyond all opposites** transcends all the counteracting side. **It is without a trace** has no support, **because it has not been caused to become**, i.e., has not arisen. **It is unproduced** is not born[133] **because there is no occasion for rebirth** because it does not exist in any form of life as a god and so on. **It is pathless** is not the path **because no path is noticed** because one cannot apprehend any path. He supplies the five statements that this "trackless" [own-being] is "marked with non-obstruction" and so on to distinguish it on the paths of preparation, seeing, and meditation, and on the special path, and the path of no more learning.

[618] [The *Eight Thousand*] is speaking about the own-being of [a practice that] is not a basis (*agati*) where [Śakra and the gods] say, **Born after** (*anujāta*) [the suchness (*tathatā*) of] **the Lord** (*anu* means after), i.e., like the Tathāgata **is this disciple** with ties to the Lord, **the holy Subhuti, the Elder.** Qualm: How could he be born after [the suchness of the Lord] like a Tathāgata if he is still a Listener? Having anticipated this with, **And why?** they say, **For, whichever dharma he demonstrates, he always starts from emptiness**, i.e., since he perfectly demonstrates absolutely every dharma as empty, even if he has not realized it as a topic-object, he is born after [the suchness of the Lord] like a Tathāgata. To dispel the idea that a real (*vastu*) dharma is born after [the suchness of the Lord, Subhūti] says [of himself], **Because** in true reality **he is not born** not produced **is** the Listener **Subhuti, the Elder, born after** follows in the footsteps of (*anuyāta*)—has got—the suchness of just this **Tathagata**; he follows (*anugata*) in a form identical to his (*tādātmya*). Ācārya Vasubandhu says, "Because suchness is explained as an abstract noun formed from *tathā* ("like that") it is therefore a short form for this [word Tathāgata]."[134]

[619] Why [is he born after the Tathāgata's suchness? Subhūti] says, **As that has neither come nor gone, so also the Suchness of Subhuti has neither come nor gone. It is thus that Subhuti is born after** [the suchness of] **the Tathagata**. You should construe this with the earlier [sentence] thus: Because he follows in the footsteps of "the Tathāgata's suchness" in the form of the suchness that I have just explained [as neither coming or going], therefore, "he is not born," and hence "he is born after [the Suchness of the Tathāgata]." Understand the following like this as well, [i.e., in place of "Suchness," put "the established order of Suchness" and so on].

[Qualm: Subhūti] has got that suchness through meditation, so how, as an unreal dharma, could he be born after [the suchness of the Tathāgata? In response Subhūti] says,

From the very beginning from the very start **Subhuti the Elder has been born after the Tathagata's Suchness.** Qualm: This is quite illogical. Having anticipated this with, **And why?** he says, **Because the Suchness of the Tathagata and the Suchness of all dharmas**, i.e., non-production—the true dharmic nature, in general, of form and so on that are asserted to be material **are the same thing.** Insofar as the Tathāgata's suchness and the suchness of all dharmas do not differ from each other, he is teaching that the Tathāgata's suchness is in all objects. Just that is Subhūti's too so he says, **And they are both the Suchness of Subhuti the Elder. Born after the image of that Suchness is Subhuti the Elder; hence born after** [the suchness of] **the Tathagata** in the sense that he has the *tathatā* ("suchness") [for his final nature, or knows it. Qualm]: Suchness is, therefore, substantially existent. [In response Subhūti] says, **But that** illusion-like **Suchness** on the covering level **is also no Suchness** because a negation without a [negated] object is not tenable. **And after that Suchness has Subhuti been born.** (The accusative *tathatām* is governed by the use of the postposition *anu*. Where the reading is [a genitive, "born after] the Tathāgata" (*tathāgatasya*) you are expected to read it in connection with that, [i.e., read "born after the suchness of the Tathāgata" *tathāgatasya tathatām anujātaḥ*].) **It is in that sense that the Elder Subhuti is born after the suchness of the Tathagata.**

[620] [Qualm]: If in true reality he is in the form of the true nature of dharmas how is he born after [the suchness of the Tathāgata? In response Subhūti] says, **The Suchness of the Tathagata has an established order** (*sthititā*) the true nature of a dharma extended [in space and time] on the covering level **and because of that established order Subhuti has been born after** [the suchness of] **the Tathagata.** [Qualm] In that case the elder Subhūti would undergo change and so on. He says, **Subhuti's Suchness is immutable and unchangeable** without addition and decrease, respectively; **undiscriminated** (*avikalpā*) **and undifferentiated**

(*nirvikalpā*) not conceived of (*vikalpa*) as self or other. [Question]: How is Subhūti's suchness that is like the Tathāgata's suchness immutable and so on? He says, **And just as the Suchness of the Tathagata, which is immutable and undifferentiated, is nowhere obstructed, so also the Suchness of all dharmas, which is also immutable and undifferentiated.** Qualm: How could [Subhūti's suchess] be just this, [i.e., be unobstructed]? Having anticipated this with, **And why?** he says, **For the Suchness of the Tathagata, and the Suchness of all dharmas, they are both one single** undifferentiated **Suchness, not two, not divided, a non-dual Suchness** (explain the difference between these based on the fact that you cannot get at a [real] doer, act of doing, and deed to be done that would differentiate it). **A non-dual Suchness, however, is nowhere** is totally without any foundation, **is from nowhere** has no cause, **belongs to nowhere** is not connected with anything. [621] Qualm: It is a reality when it is connected to something; it is not just [a stand-alone] suchness. [In response] he says, **It is because it is a Suchness which belongs nowhere that it is non-dual. It is therefore through an unmade Suchness that the Elder Subhuti is born after** [the suchness of] **the Tathagata**, i.e., because the Tathāgata's suchness and the suchness of all dharmas have a single own-being, and hence Subhūti's suchness (with an undifferentiated and so on own-being) is incorporated into the Tathāgata's suchness, that he is "born after [the Tathāgata] through an unmade suchness."

Qualm: In [its ultimate] form, as suchness, everything is born after [the suchness of the Tathāgata] so what is special about Subhūti? [Response]: True, but he is explaining with just what has come up in the course of the conversation. Otherwise, how would he not be a lunatic who makes sentences that listeners are not prepared for? He elucidates just this where he says, **An unmade Suchness, however, is at no time not Suchness**, i.e., is always suchness, **and therefore is non-dual. It is in this sense that the Elder Subhuti is born after** [the suchness of] **the Tathagata.** Summing up

he says, **Just as the Suchness of the Tathagata is undiscriminated and undifferentiated, everywhere** at all times **and in all dharmas, so also the Suchness of Subhuti. And for that reason, although we seem to have a duality when Subhuti has been conjured up from** has been produced as a distinct entity having drawn strength from (*prabhāvitaḥ*) **the Suchness of the Tathagata, nevertheless nothing** in that aforementioned [duality] **has been lopped off** (*alupta*) **that Suchness which remains unbroken, because** valid cognition **cannot apprehend an actual real agent that could break** suchness **apart** since cognition validates the fact that it has one single own-being. His idea [when he says "not lopped off"] is that something absent (*lupta*) is unknown and invisible, and something not absent would be seen and known in its non-absence.

[622] [Qualm]: The Tathāgata's suchness has the suchness of all dharmas as its essential nature (*-ātmikā*), yet Subhūti's is not of that type [because he does not know all dharmas], so how could the two suchnesses not differ?[135] [In response] he says, **As the Suchness of the Tathagata is not outside** (the indeclinable *anyatra* is [acting as if] in the nominative case) **the Suchness of all dharmas, so also the Suchness of Subhuti.** He is saying: Let the Tathāgata's suchness not be outside the suchness, whatever it is, of all dharmas. Why? Because that is its essential nature. "So also" is "Subhūti's suchness" because **what is not outside the Suchness of all dharmas, that is not of anything not** the **Suchness**, i.e., it is everything's suchness. He says just that with, **That Suchness** of Subhūti **is therefore just the same as the Suchness of all dharmas.** That is how to construe it. **Subhuti the Elder affirms** (*upagata*) **that Suchness** that turns up (*anuvartinī*) in all dharmas **by undergoing the experience** (*anugama*) **of an unaltered** (*ananyatha*) **Suchness** by conforming to (*anukāra*) the suchness that is his own own-being. [Question]: How does he undergo the experience of a suchness that is his own-being? He says: This is just a covering level convention, **but** ultimately **no one** real

has anywhere at all in an illusion-like state **affirmed an experience** (*anugati*) got a similar state. [Qualm]: The suchness of all dharmas in the three periods of time is a three-timed suchness, but the Tathāgata's suchness that is transparently luminous in its original nature and not produced is not like that, so how can they be the same? [In response] he says, **As the Suchness of the Tathagata is neither past** because something produced earlier does not perish, **nor future** because something existing in the future is not produced, **nor present** because it is not tenable to get what is already there, **so also the Suchness of all dharmas.** He has in mind that valid cognition establishes that they are all, equally, [623] in an illusion-like state. **As born after that Suchness is Subhuti called "born after** [the suchness of] **the Tathagata."**

It may well be the convention that those suchnesses are three-timed suchnesses, based on limits set by covering level things; nevertheless, the Tathāgata's suchness and the suchness of all dharmas are not broken apart at all. [Response: Subhūti] says, **Because it is** not only through his own suchness **that** Subhūti **has undergone the experience of**, i.e., has got (*anuprāptā*) **Suchness.** Through what then? But **also through the Suchness of the Tathagata. It** is just **through** that **Suchness of the Tathagata that he has undergone the experience of past Suchness, and it is through past** and so on **Suchness that he has undergone the experience of the Suchness of the Tathagata.** He has in mind that there are not, therefore, various causes of freedom. You should understand the four statements [about the past and so on] based on each of the past and so on separately, and then all together. In summary he says, **In this sense the suchness of Subhuti, and past, future and present Suchness, and the Suchness of the Tathagata, are not two, nor divided** and so on. [624]

Some have a qualm: Bodhisattva and Tathāgata stages, at least, are broken apart, so how could suchness be the unbroken own-being of all dharmas? [In response] he says,

And also, the Suchness of the Lord when he was a Bodhisattva that is the Suchness of the Lord when he had won full enlightenment. And, because the own-being is always one single one, it makes sense that **that is the Suchness through which a Bodhisattva, when he has definitely won full enlightenment, comes to be called a 'Tathagata'** because he wins full enlightenment by removing all sets of adventitious stains.

[An investigation of non-dual Tathāgata knowledge]

[Śāntarakṣita's *Middle Way Ornament* (*Madhyamakālaṃkāra*) says],[136] Those [things] without one or many own-beings ultimately have no own-being, like a magical illusion and so forth. The things (*bhāva*) that our own and other [schools] have expounded do not have one or many own-beings. This is [an inference that X does not exist, from] the non-perception of a pervading [quality] (*vyāpakānupalabdhi*).[137] [It shows that] the Tathāgata, [i.e., a Buddha's non-dual knowledge] is illusion-like. It is not the case that the reason is not established [as a property of the logical subject] because [it is furnished for] discerning persons who accept that [the Tathāgata] acts to perform a function. They [wonder about the Tathāgata, and relying on their intellects to arrive at decisions] always engage in purposeful [intellectual] activity—investigating the object-topic to see how it stands up to ultimate analysis.[138] Otherwise they would be making an investigation of something that is a gross fiction (*asad-artha*) incapable of performing any function that would give them the benefit they desire, and why would they do that?

There are two options: something [that performs a function] can be a knowledge-object (*jñeya*) or it can be a knowledge-subject (*jñāna*)—because each excludes the other [and excludes a middle] (*anyonya-vyavaccheda*).[139] Amongst these, [the first can be an external object made up

of atoms, or can be just mind]. There are three versions of the first position: [1] the position that [there is an object in which different atoms] are connected with (*samyukta*) one another, [2] [that it is a blanket-type thing where an atom is] surrounded by external atoms of the same class, with interstices, that ground (*vidhṛta*) each other's potential, without touching (*samāśliṣṭa*) each other,[140] and [3] that there are no interstices [between atoms].[141]

In the first case,[142] if X connects with Y at one spot (*eka-deśa*), then, as a consequence, X would have parts and would lose its oneness, since it [the atom] is touching other atoms that are essentially different from one another.

If you assert that when they connect, the whole of an atom connects with the whole of another atom, then, when the atom in front connects with another atom at the back, the one at the back also connects with the one in the front. Then, given that connection is based on two real things (*padārtha*), since each enters into the own-being of the other, none of the atoms would have one own-being. This is because the [atom] in front connects with the whole of the one at the back, so [the one in the front] forsakes its own-being and completely takes on the form of the one at the back. It therefore does not exist as [an atom] undergoing connection. It is the same when the [atom] at the back connects with the one in front, because, having given up its own-being, it becomes completely the one in the front, so it does not exist as a basis for connection. Therefore, given that X cannot be, at one and the same time, both affirmed and denied (*vidhi-pratiṣedha*) (since they are marked as a mutually exclusive binary) how can [the atom] have one own-being?

In the second position where there are surrounding [atoms], even though [this school] asserts that [atoms] of the same class are not in contact (*saṃsparśa*), still it is forced to admit [625] that light and dark atoms of a dissimilar class [touch], like light and dark atoms that identify a gap. Neither a non-dark state that is not flooded by light, nor a non-light state on which darkness has not descended makes

sense because they arise in connection with just the places and so on devoid of each other. Thus you run into the fault that I have just described. [That is, a gap means a space that abuts something on either side. If the sides are light it has to be dark, if the sides are dark it has to be light. There is no other meaning to a gap. Hence either a light or dark atom touches the side of the atom.]

But you should not then infer that [atoms] of a different class are in contact. Then[143] the atom in the center either faces, because of its one own-being, one atom and all other atoms in the very same way, or faces all the other atoms in different ways. These are the two options. If you go with the first option, any [atom] that in its own-being faces an atom with the same nature would occupy the same spot as it does. For example, that very atom [in the center] would occupy the same spot as the atom in the front. All the surrounding atoms in their own-being face one atom too. It is a reason from an essential [property] (*sva-bhāva*). [That is, all the atoms in the ten directions around the central atom face it. The central atom faces the one in front. All the atoms therefore face the one in front, and so on.] It is not the case that the reason is not established [as a property of the subject] because [those choosing this option] accept that it has that own-being. It is not contradictory because there is [positive concomitance established through an example] similar to the logical subject (*sapakṣa*).

If they occupy different spots, however, it will be impossible for them to face the one hypothetical (*abhimata*) atom, because that atom does not have a number of different own-beings [facing each different spot]. The reason is not inconclusive (*anaikāntika*) because it cannot face something if there is no own-being to do so. So, since there is no place for them to surround, there is the unwelcome consequence that all the surrounding atoms will occupy the same spot. Therefore in true reality there would be no [gross objects in which atoms] are gathered together; so, since [the atom] would not function to do what you want it to do,

[i.e., be a building block of gross objects] it is illogical to assert the atom has a single own-being.

If you go with the second option, the unwelcome consequence is that [the central atom] has parts, because the atom [in the center] connects with and faces a number of different atoms with a number of different own-beings, [i.e., with essentially different parts of itself]. So it is clear that the atoms would be devoid of oneness, because different bases (*vastu*) are marked by different own-beings.

The third position where there are no interstices [between atoms] is [the same as] the second option, because it is a version of that, because, if [the atoms] do not have spaces between them there is no way for them to exist except touching each other. Just because you put this in different words does not change the facts, because that would be absurd.

If you think, even though this atom is not connected with the other atoms occupying adjacent spots that you have to describe with words for the spots, still it is surrounded, [in response we say], that is not right. Given that there is no "close-by" and no "over-there," this description does not refer to anything in practice.

> An "other," contingent on "this and other," is not there in true reality, just like the difference between "over there" and "over here" and so on.

If, based on this axiom, you say [an atom] with parts is not there in actual fact, [we reply] that is not the case. Those [Vaibhāṣikas and so on] who assert external reality have to accept that even "over there" and "over here" [626] are truly real things, like a father and son, because, contingent [on each other], they are different and you cannot mix them up. Something "over there" based on one thing, can never be "over here" based on that. Otherwise how, given that "over here" and "over there" are in a non-ultimate state, could words for "over here" and "over there" for things on differ-

ent sides not be mixed up? Thus you talk about "over here" when you want to talk about what is other than "over there." If you still think it is something imagined, the unwelcome consequence is that the pair would become identical, just like anything based on it, [i.e., all the conceptual differentiations of a single thing] that are not set forth unmixed [with it]. Conceptually created difference is not a part [of a real thing] that performs a function.

The Yogācāra asserts self-established, non-dual knowledge that ultimately is without subject-object bifurcation (because you cannot conceive of [an apparently outer object] as different to just that) because it stands as an object (*viṣaya*) through the force of experience (*saṃvedana, myong ba*),[144] is extremely hidden because it is not consciously experienced (*anubhū, mnyams su myong*) as a fact (*artha*),[145] and because the force of the immediately preceding conditions gives rise to it as a specific result. It arises in connection with its causes and, after having arisen, just passes away. This is because, if it were without a cause it would be permanent and the unwelcome consequence would be sentience and so on [in a permanent thing], and because performing a function and so on is not tenable if it is permanent. In it are reflected (*pratibhās*) aspects that arise from maturations of residual impressions left by settling on things there because of [craving for] existence (*bhava-bhāvi-bhāva*).

Again there are two options for this: that the aspects are actually real, or else are playthings of a non-analytic mind, like reflections and so on.

If you go with the first, then, because [non-dual knowledge] is not other than the many (*aneka*) real aspects, the consequence is that the consciousnesses (*vijñāna*) are many, like the actual aspects. How, then, could it be one? Then, [if you attempt to defend the thesis by saying], the consciousness is definitely one because [the aspects when you see a person, for example], are consciously experienced all at once, [in response we say], it is difficult to escape the fact that the aspects, like the consciousness, are one, because

they are not different to the one knowledge. If you say, "Let that be the case," [in response we say], it is not so, because then when one aspect [of what you are seeing, for example an arm] distinguished by movement and so on is reflected [in the non-dual knowledge], then all the rest of the aspects, [the head, the ears, and so on] would have to be just like that as well, [i.e., moving] because they would be in a form that does not differ from the earlier aspect. So this would preclude the conscious experience of a variety of (*vaicitrya*) aspects. [If you then attempt to defend the thesis by saying], Therefore the aspects are just one single multiplicity (*nānātva*), [in response we say], then the aspects and the consciousness are [together] an absolute multiplicity with the mutually exclusive features of one and many, so you forsake the axiom that [this knowledge] [627] is non-dual.

There is not the unwelcome consequence that you have stated, because we do not accept that there is variety in the one [non-dual knowledge] because blue aspects and so on, like pleasure and so on, are just conscious experiences. [If, to defend the thesis] you assert this, and argue that many consciousnesses of the same type are produced simultaneously, as if dissimilar types, [in response we say], then there is another fault.[146]

In that case, [when you see a multicolored object], as with the surrounded atom, does the one own-being that makes any putative middle consciousness [of the middle part of a multicolored object] face one [of the surrounding consciousnesses] make it face another too, or is it because of another [own-being]. These are the alternatives.

If you take the position that it is because of just that [one own-being, the middle consciousness] will not be in a surrounded state and the rest of those [consciousnesses] will not be in the other proper directions. Hence it will not be a multicolored appearance of blue and so on because the parts in the east and west directions and so on are not tenable.

If you take the position that it is because of another [own-being], then it would be marked by different own-beings, so how, as a real thing broken down [into different parts], could it be just one? Thus you encounter the fault that is there when you investigate the atom.

Qualm: Knowledge has no physical form (*amūrtatva*) so it is non-spatial and has no east and west, so how could there be [a consciousness] in the middle, like an atom? [In response we say] that is true, but then there is a different mistake. If you assert, [when explaining what happens when you see a multicolored object], that aspects [corresponding to the parts of the object] that appear spread over the directions are true, then you are accepting the supposition that even though the many knowledges do not exist in the directions, still they are produced spreading out into the directions in that way, [i.e., like the parts of a multicolored object]. Otherwise, even if you accept the alternative that many consciousnesses arise [when you see a multicolored object], the appearance of spreading over the directions in that way will be false (*mithyā*), and then your hypothesis that many consciousnesses arise is purposeless. In the absence of the appearance of blue and so on that are spread out into a direction there is no conscious experience of blue and so on that could be true. If that is false (*alīka*) then what else is there going to be that is true?

If you say that atoms, nevertheless, have physical form but consciousness has no physical form, so why should this exact fault [to do with atoms] be here [in the case of knowledge, in response we say] there is not this fault, [i.e., it makes no difference].[147] This is because some assert that this color blue and so on manifesting without interstices is in the nature of atoms, others that it is in the form of an experience, but they differ only in words. There is no difference in something [be it a patch of blue or its experience] marked as an uninterrupted expanse (*deśa-nairantaryāvasthāna, yul 'dab chags par gnas*) [of blue. They both come across as a unity, but both are equally subject to an analysis

into parts.] So why would the fault not be equivalent, given that the difference is only in words, and you cannot remove an equivalent fault from something just because it has another name.

[If you mix up the function of non-conceptual and conceptual knowledge and say],[148] even so, since knowledge and known-object operate in dissimilar ways, [628] we do not infer that the fault for a knowledge object extends to knowledge. [In response] we again say, when many knowledges (*aneka-jñāna*) arise simultaneously there would not be a gradual conceptual realization of the pot and the pieces of cloth as objects. [That is, there cannot be subsequent recognition of the different parts when the initial knowledge is an essential, unbroken unity.] You cannot say that only knowledges without thought-construction (*nirvikalpa*), [one for each part], occur at the same time. This is because thought-constructions arise as consciously experienced determinations of those [parts of the object, subsequent to the single direct perception that takes it all in as a unity]. So these thought-constructions arise in a form that is not self-experiential. Thus, because there is the unwelcome consequence that the conscious experiences determining those [parts] would be simultaneous, conceptual [understanding] would not occur as a sequence of conscious experiences. Direct perception contradicts that.

Then, if you think that like the appearance of an onyx [a single precious stone defined by zebra-like lines] a single consciousness is in a form encompassing variety (*citra*), [in response we say], that is not correct.[149] If it is various it is not one, like understandings in different mind-streams. This consciousness [of an onyx] is diverse (*nānā*) as well. This is an [inference that X does not exist, from] the non-perception of a contradictory [quality] (*viruddhopalabdhi*). It is not the case that the reason is not established [as a property of the subject], because one observes that [knowledge of a multicolored object] is diverse. It is not contradictory because there is [positive concomitance established through an

example] similar to the logical subject (*sapakṣa*), [i.e., different mind-streams encompass variety and hence are not one].

What is the contradiction (*virodha*) between variety and oneness such that if something is variegated it is not oneness? [In response] we say, there is nothing that the word diverse (*nānā*) refers to other than what has variety for its own-being. Since oneness and variety exclude each other and preclude a middle they are a contradiction marked as a mutually exclusive binary.[150] If, though contradictory, they have one own-being, the world in all its diversity (*viśva*) would be one thing (*dravya*). It would then be very hard to avoid the unwelcome consequence that the production and perishing [of a world system] and so on are simultaneous. Otherwise "one" would be just a name, and people do not argue over a name. Therefore the reason is not inconclusive (*anaikāntika*).

And you cannot say the appearance of an onyx is an example that establishes [a knowledge-subject that knows a complex object in a single, unified experience], because you refute it in the same way: It is not tenable that it is an appearance of something essentially diverse and so on because, if it is essentially one, it is not categorized (*avyāpta*) as diverse in nature.

So it must be the case that direct perception does not know (*pratīyate*) a patch of blue and so on appearing separately (*bheda*) from a [multicolored] thing (*padārtha*) occupying a different time and space (*deśa-kālastha*) [made up of, amongst other colors, blue], because it does not apprehend that this differs from that, because [the one knowledge-subject and the many non-external, knowledge-objects] do not appear as two. Nor does non-conceptual direct perception know this [blue] as separate from an appearance occupying the same time and space. So, because direct perception does not apprehend the [knowledge]-objects in the [non-dual] subject-object [appearance] as different from each other, the variety is in the form of a single, non-dual

appearance. This is the rejoinder to [that position] because variety is precluded from one.

[629] [If you] then [say], Even though [there are] a variety [of knowledge-objects they are] one, because they form an unbroken unity (*abhinna-yoga-kṣema*) [coming into being and going out of being at the same time, in response we say], that is not right. The fact that [the various aspects] are in a form reversed from each other, [i.e., are conceived of differently] contradicts that [a single knowledge-subject with many knowledge-objects] is one. And this direct perception does not know them as forming an unbroken unity. When [the different aspects] appear in the form of an unbroken unity simultaneously there is also an appearance of what is essentially otherness, so how could there not be an appearance of the different [knowledge-objects]?

And if you think it is non-dual because it does not apprehend (*graha*) difference, [in response we say], it does not apprehend non-difference in the form "this is not different to that," so why should you think it is non-dual. [If you say], let it apprehend a mere basis (*vastu-mātra*) free from difference and non-difference, [in response we say], how, then, will there be an appearance of the variety of blue and so on? And if you say, We assert that variety appears, [in response we say], Well then, that is just what is ordinarily called an appearance of [many] different [aspects], so why are you saying it is not [broken into] different [parts]?

[The Yogācāra] then asserts:[151] If these [component] aspects were in fact true, then there would be all this contradiction, but there is no contradiction [between the various aspects brought together in a single mental act] because ultimately knowledge is asserted to be just one in its nature and [the aspects] are false. Even though this consciousness is just like a clear crystal without the difference of blue aspects and so on, still, even in this form, [i.e., when many colors, for example, are reflected in it all at once] the appearance of the aspects is because of the force of the ripening of residual impressions left by error that has no beginning, like bulls

and horses and so on that appear to persons whose eyes have been affected by mantras and so on, [when they peer] at little pieces of mud and so on [after being enticed by a wandering magician]. So, because of the faults that you, sir, have set out, you have demonstrated that the aspects are false and we assert that too.

That is not correct. In this case an aspect that ordinary folk (*bāla*) consciously experience as bursting into sight in the form of blue and so on is false, and a non-dual knowledge that has the burst of appearance but is different to the aspect and not consciously experienced is true. What is [the Yogācāra] saying here any better than this? Just what is untenable in [an ordinary person's] experience that bursts so intensely into sight [such that the Yogācāra characterizes conscious experience as false, and a so-called basic experience as true]?

If you say it is because in true reality [the aspect] does not exist, [in response] we say when something does not exist somewhere you cannot experience it there, like pleasure where there is pain. And the non-existing aspects of blue and so on do not exist. This is [an inference that X does not exist, from] the non-perception of a pervading [quality] (*vyāpakānupalabdhi*). It is not the case that the reason is not established [as a property of the logical subject], because [for this Yogācāra False-aspectarian] it is certain that aspects are false. It is not contradictory because it is similar to the logical subject (*sapakṣa*).

[The False-aspectarian argues]: In general, the unwelcome consequence that ultimately [false aspects] are not experienced is established [for us False-aspectarians].[152] We do not, therefore, validly cognize that the proof property (*sādhana-dharma*) invalidates the opposite of the property to be proven (*sādhya-dharma*), so how will it not be [a reason] that leaves doubt about whether or not it is excluded from the dissimilar instance (*saṃdigdha-vipakṣa-vyāvṛttikatva*)?[153] [In response we say]: You should not say this because, [630] even though it is established in general [that ultimately

aspects do not exist and are not experienced as they seem to be, separate from knowledge], here [the reason] is still not inconclusive (*anaikāntika*). Here is why.[154] Experience is of two types, primary [direct] (*mukhya*) and secondary [representational] (*gauṇa*). Of them, the primary is the unique feature of knowledge—not being lifeless matter—that is its own essential nature (*svātma-bhūta*). How could that be in a non-existent aspect? Thus [there is the following syllogism]: That [aspect] that does not have knowledge for its essential nature is not a primary experience, like a sky lotus. The blue, etc., aspects you assert to be non-existent do not have knowledge for their essential nature. This is [an inference that X does not exist, from] the non-perception of a pervading [quality].

Nor could it be secondary [representational knowledge] because you say "secondary (representational) knowledge" of what produces knowledge appearing in an aspect similar to itself, and it cannot be (*ayukta*) that, because that is a non-existing thing marked by the absence of all effective capacity, devoid of all potency and non-existent, like a horse's horn. Thus [there is the following syllogism]: Something without effective capacity does not have secondary experience, like a horse's horn. The aspects you assert to be non-existent have no effective capacity. This is [also an inference that X does not exist, from] the non-perception of a pervading [quality]. It is not the case that the reason is not established [as a property of the logical subject], because [for this Yogācāra False-aspectarian] it is certain that aspects are false. It is not contradictory because it is similar to the logical subject (*sapakṣa*). This reason is not inconclusive (*anaikāntika*) because primary and secondary [experience], marked as a mutually exclusive binary, pervade experience, [i.e., experience has to be either one or the other]. So when you exclude the pervader [primary and secondary] experience, what it pervades, experience, is also excluded. There is no other place an experience could be, because it does not exist.

If you voice the qualm that it is inconclusive because there is an experience of a water aspect and so on in a mirage and so on even though it does not exist, [in response we say], it is not [experienced]. We give exactly the same response, that there too, if the water aspect is neither inside nor outside, and is absolutely non-existent, there could not be an experience of it. And you cannot say that there is a conscious experience of these [water aspects in mirages and so on] because of the force of their relationship [with knowledge. They would have to have either an identity (*tādātmya*) or causal (*tad-utpatti*) relationship, and they have neither.] Thus the aspects do not have knowledge for their own-being because of the unwelcome consequence that they would exist, like knowledge. Alternatively, one reasons that knowledge has the aspects for its own-being, and that leads to the unwelcome consequence that it, like the aspects, does not exist.

[There is no causal relationship because] aspects are not produced from knowledge because there can be no production of something that does not actually exist (*nīrūpa*). Nor is knowledge produced from the aspects because the aspects are false and have no effective capacity to perform a function. And there is no other way they could be related than through identity or causation. Therefore [there is the following syllogism]: if X is not related with Y it is not definite that in a Y-experience there is the experience of X, like the son of a barren woman in an experience that is knowledge [of a son]. The aspects that have been asserted have neither an identity nor a causal relationship with knowledge. This is [an inference that X does not exist, from] the non-perception of a pervading [quality. It demonstrates that aspects are not experienced in the knowledge experience because there is no relationship between them.] It is not the case that the reason is not established [as a property of the logical subject], because it has been established that there is no relationship. It is not contradictory because it is similar to the logical subject. And the reason is not inconclusive [631]

because the unwelcome consequence would be that anything at all could be experienced.

So you, sir, [faced with these unwelcome consequences of your assertion that non-dual knowledge is true, but aspects are false], have to set out the reason why this aspect that you imagine to be there, at the same time as the knowledge, is there at certain times and not at other times even though it has no cause, and hence is not contingent on anything. [You cannot do so.] And just this also refutes you, sir, who think: Just as there is subject-object appearance on the covering level, even though it is false, similarly, even though ignorance is false and has no relationship at all with aspectless (*nirākāra*) knowledge in true reality, it still appears on the covering level as different.

We, on the other hand, assert that there is a relationship [between false aspects and non-dual knowledge] on the covering level because the nature of a knowable object is just knowledge, so the appearance of both entails no contradiction. When you assert [aspects] have a cause in order to avoid this fault, [as you do when you hold that there is this relationship], then, because they are a dependent origination, subject-object are not imaginary, and the unwelcome consequence is that they are dependent phenomena (*paratantra*), because a dependent origination is not other than a dependent phenomenon [in your Yogācāra system].

If you say: This is in fact the case, but still, why should [false aspects that are dependent phenomena] have to have an ultimate level of existence? [In response] we say: Even consciousness has no existence other than an own-being that arises from conditions, so it is hard to stop [these false aspects that have a cause] being necessarily a dependent arising with an ultimate level of existence. Then, because [dependently originated aspects] are in a sequence, there will be the unwelcome consequence that they will not be experienced simultaneously, and [you Yogācāra False-aspectarian] will have forsaken [your] assertion that the aspects are false. But if you do not assert even the afore-

mentioned aspects, then all sentient beings will always experience aspectless knowledge with a locator marking it as observable (*upalabdhi-lakṣaṇa-prāptatva*).

Let it be the case that they do experience [that non-dual knowledge], but still, through the force of the error introduced by aspects that blinkered people (*arvag-dṛś*) consciously experience, they do not have the locator that marks it as observable, and therefore do not have an apprehension that can determine what they experienced, so they do not apprehend [the knowledge], like [not apprehending] moment by moment [impermanence. In response we say] that is not correct, because, even though they would not determine the consciousness while experiencing it if there were inner or outer aspects (because of the error the experience of aspects produces), in fact there are no aspects outside or inside, so what mistake could aspects cause so that, even while they are experiencing [consciousness], they do not determine it is non-dual?[155]

[If the Yogācāra False-aspectarian] then asserts that this appearance (*saṃdarśana*) of the false aspect is in the very nature of error, and it is because of the power of error that there is the experience of the aspect, even though it is non-existent, [in response we say], this is not right either. In that case, does the word "error" refer to residual impressions that produce error (at the time knowledge acts as a cause), or just to erroneous knowledge (in the form of a result) produced from [632] that sort of residual impression?[156]

In the first position, the aspects have no relationship with that cause so it is illogical that they are experienced through the force of it, because that would lead to the absurd consequence [that anything could appear at any time or in any place]. And it is also not correct that there is a relationship marked by causation, because, as before, that would lead to the unwelcome consequence that [a false aspect] is a dependent phenomenon.

As for the second position, there too, sir, there is this to say: The aspects will have an identity-marked, not

a causation-marked, relationship with that [error] because they will be consciously experienced at the same time as that [error], and you cannot have a cause and its effect at the same time. Therefore, it will be hard to avoid that same unwelcome consequence that they are dependent phenomena, because, like error, [the aspects] are not other than the knowledge.

Let it be the case that there is a single, true, self-reflexive experience (*sva-saṃvitti*) during sleep [and so on] where there are no erroneous subject and object aspects. [In response we say][157] that is not correct, because, even though thinking-mind consciousness [in sleep] has the dharma-element as objective support, it is not an apprehension only through secondary mental factor dharmas, because it is an amalgam (*citra-rūpatva*) defined as a bundle [of volition, feeling, and consciousness skandhas].

[If you then argue]: Well then we determine an own-being, [i.e., essential reality] of the consciousness skandha together with its connected [mental factors] free from [a bifurcation into] subject and object. [In response we say], nevertheless you run into [the problem that it is] an amalgam (*citratā*) because, in this case, sir, do you assert there are residual impressions (*vāsanā*) left by error or do you not? These are the two options.

In the first case, just the residual impression left by distorting aspects that settle down [on things] is [basic] ignorance. That residual impression is called a potential (*śakti*). A potential is a cause, the essence of which is knowledge. Therefore, because later and later result [consciousnesses] arising as distorting aspects that settle down [on experience bifurcated into a subject and object] come from earlier and earlier causal knowledge in the form of ignorance, such mistaken appearance (*tathā-khyāti*) through the force of ignorance is tenable (*yuktā*) [even though it is not so in fact]. So you are forced into [accepting that this non-dual knowledge] is a [subject object] amalgam. You should not say it is determined [to be non-dual] from the immediately preced-

ing condition, [i.e., the prior instant of non-dual knowledge] because of the very fact that that immediately preceding condition is the knowledge, just as I have explained it, [affected by ignorance and bifurcated into subject and object].

Well then the potentials in the form of residual impressions are many (*bhinna*) [but the knowledge where they are stored is one, together with ordinary experience bifurcated into subject and object that is always false. In response we say], not so, because in true reality [non-dual knowledge] is not other than the many potentials, so it would lead to the unwelcome consequence that there would be many consciousnesses all at once, like the potentials, and I have explained the fault in that. Similarly, because the potentials would not differ from the one knowledge it will be hard to escape the consequence that they are one, like consciousness. So how could they be different because of an immediately preceding condition?

When you then assert the second position—that [non-dual knowledge has] no [residual impressions]—you cannot avoid the unwelcome consequence that all creatures would be liberated effortlessly.

[If you say, as does the Yogācāra Śubhagupta], Well then, it is established that all knowledge of ordinary folk is unaffected by a blue aspect and so on. [That is, the common, bifurcated experience of an object such as the color blue and so on is utterly false and unconnected with non-dual knowledge.] In that [position, he thinks, he will account for common experience and] not meet with the unwelcome consequence that the oneness [633] [of non-dual knowledge] is forsaken, because it will not be variegated. The presentation of it in the form of an experience of blue and so on is because it is an experience of that, not because it actually becomes (*āpatti*) blue and so on. Thus the aspect, [for example, the ordinary, "real" experience of seeing blue and so on] is just a form (*prakāra*) of apprehension of an objective support, it is not identified by its [objective support] (*tādrūpya*).[158] But the apparent external appearance of blue and so on that one

points to [in the ordinary perception of blue] is not an actual knowledge aspect. Rather the perceiver, through ignorance, takes knowledge that consciously experiences an experience of blue and so on to be like that—in the form of the blue and so on out there.

[In response to Śubhagupta we say], that too is wrong, because if [non-dual knowledge] has no relationship with [non-existent] blue and so on then why is it an experience of blue? There is no form (*prakāra*) of unmoving knowledge apprehending an objective support that is not identified through that [objective support], so you cannot make a presentation of an [apprehending] aspect that is not identified through its [objective support], because that would lead to absurdity. So the [ordinary] functioning of [bifurcated] knowledge is realized just through the arising [of an aspect] that has it [the non-dual knowledge] for its nature. Just that is said to be the aspect that apprehends the objective support. And I have already explained the fault in that.

If you say that there is just no blue and so on at all, [in response we say] that is not so, because in that case you must explain why, if blue and so on are neither outside nor inside, there is the conscious experience of it so clearly bursting forth in the non-conceptual mind. And you cannot say that it does not appear at all, because everyone's conscious experience establishes that it appears. And there is no appearance as a clear burst that is the object of a conceptual mind that would let you say it is determined like that because of ignorance (*mūḍhātman*).

If you nevertheless reason that a conceptual mind determines [the aspect, in response we say], that is not correct. Given that conscious experience is just knowledge in its entirety without an aspect, it is not tenable that a subsequent conceptual mind individually determines aspects of blue and so on, because there is no relationship [between the conceptual mind and knowledge].

If you say being thus, [i.e., an experience of a subject perceiving the object blue] is an error, [in response we say],

I have explained the unwelcome consequence that [the aspect] would be a dependent phenomenon. So how, when it is an error, will there be a relationship between it [and knowledge]? Therefore, because there is no relationship, [the aspect] is not tenable even as the object of a conceptualization because it is not possible to experience blue and so on that do not exist.

[If you say], even if that is the case, still, knowledge appearing with variety, [i.e., bifurcated into subject and object] is false, but at the pure stage it becomes just non-dual [knowledge] with a single own-being, because it is free from error. Let me explain [why this is wrong]. You have to explain why, if during the impure stage all the knowledge is just false, at the pure stage it has arisen with its true nature. It is not correct that something true in its nature [634] arises from something false, because that does not have the capacity [to produce it]. Alternatively, if it does have the capacity why is it false? If something like that is still false, how will there still be truth in something else?

[If you say], well, then, let [pure non-dual knowledge] be uncaused. [In response we say], that is also not right because it leads to the unwelcome consequence that it would be permanent and so on. You should also not say [it becomes non-dual knowledge] because of separating from error. It is indeed the case that at the pure stage all aspects cease, but even though that is so, still, even though error stops, still aspects would not stop [in a False-aspectarian world] because the logic I have already explained demonstrates that they [the false aspects] have no relationship with that [error]. If they are unrelated the absence of one does not entail the absence of the other, just as [the absence of] horses [does not entail the impossibility of] cows, because that would be absurd.

Well then let [knowledge at the pure stage] be a certain [All-mighty's] non-dual knowledge, a single entity established by nature (*nisarga-siddha*), free of elaboration. [In response we say], that is not right because if it is established

by nature it will be somebody's non-contingent, specific, fundamentally basic reality, so its existence will never stop, and that will preclude ordinary experiences based on changing conditions (*pratītya*) and so on.

Let it be the case that through the force of a causal dharma defined by earlier and earlier instants that counteract [impure stages] a specific cause produces just the own-being that a certain [All-mighty] will come to have. [In response we say], that really is not elegant at all because of the argument that ultimately cause and effect realities are not tenable, because, in those ways that I have already explained, all [the aspects and the end-result] end up unreal.

So, given that [one] own-being in the form of an [irreducible] building block (*aṃśa*) of things is not established, when you investigate, because [all things] are devoid of a single part, how will many [own-beings] that is a collection of those be established?

Thus it is not the case that [the reason, "because they are without one or many own-beings"] is not established [as a property of the logical subject, "all things"].[159]

Qualm: The lack of an own-being (*niḥsvabhāva*) in everything, that appears without one or many own-beings, does not appear to direct perception because it has something that is (*bhāva*) for its object; nor to inferential knowledge because direct perception does not apprehend the pervasion, and if inferential knowledge were to apprehend [the pervasion] there is an infinite regress. Hence it is not known, so how is it established as a reason? [That is, somebody who knows the given reason is a property of the logical subject will already know what the reason is there to prove. In response we say], no, an appropriate valid cognition determines that [being devoid of one or many own-beings] is a property of the logical subject, so why should there be an infinite regress? [There is not] because we have demonstrated, with the aforementioned inferential knowledge, that were there to be an own-being (and there is not) it would have to be one or many;[160] and because, amongst

those [cases of inferential knowledge where the interlocutor has determined the probative reason, but not what is proven], sometimes inferential knowledge is by direct perception, and sometimes the pervasion is grasped by inferential knowledge where the pervasion has been apprehended by direct perception.

It is not contradictory because it is similar to the logical subject (*sapakṣa*) [635] because, if the aforementioned reason proves the opposite of what it should prove, turning into a reason proving a [single] absolute own-being, how will it be able to turn into a reason to prove [that ordinary dharmas] are illusions devoid of a truly real nature? When you investigate the relationship [they might have] with it, through identity or through causation, it does not stand up to analysis, because it leads to the unwelcome conclusion that they lose what makes something that *is* (*bhāva*), what it is (*dharmatva*). So [illusion] is a commonly accepted example [pointing to the fact that something without one or many own-beings has no own-being, not to a totally other absolute], so why would this reason be contradictory, [i.e., prove the opposite]?

If you think: The example is not established endowed with both properties for us, [i.e., we do not accept that an illusion has "neither one or many own-beings" (the property of the proof) nor that "there is no own-being" (the property of what is proven)] because we assert [that the absolute truth is one, and] illusion and so on partake of the reality (*vastutva*) of consciousness (*vijñāna-rūpa*).[161] [In response we say], that is not right, because we have demonstrated with the aforementioned inferential knowledge that all the consciousness you think is real has no own-being. So this sort of reality in things that you point to, through the force of your own hope, to establish that illusion and so on are consciousness, even though valid cognition invalidates it, so that the example is not established—it is not there at all.

Let it be the case that you have established that the reason is a property of the subject (*pakṣa*), and have established

[positive concomitance through an example] similar to the logical subject (*sapakṣa*), still, how will there be the certainty about exclusion from an instance dissimilar to the subject (*vipakṣa*), so that it does not become a reason invalidated because of the fault that it leaves doubt about negative concomitance (*saṃdigdha-vyatireka-doṣa*), [i.e., how do you know that there is not an absolute truth above and beyond one and many.[162] In response] we say,[163] when X precludes Y and excludes a middle it marks X and Y as a mutually exclusive binary, like, for example,[164] something that is (*bhāva*) that precludes something that is not, and excludes a middle. Oneness and manyness are mutually exclusive, relative to each other, and exclude a middle, and are, therefore, marked as a mutually exclusive binary. When you have a mutually exclusive binary, because the presence of one is not possible without the exclusion of the other, it obeys the law (*gamayataḥ*) of the excluded middle, like something that is and something that is not. Oneness and manyness are marked as a binary where the presence of one excludes the other. So how, since there is no middle (*rāśy-antara*), could there be an opportunity for this fault that you have spoken of—an own-being that has its own little hollow away from oneness and manyness, a so-called "something above and beyond" (*vyatireka*) [disproving negative concomitance], such that the reason proves the opposite of what is proven?

Objection:[165] The reason is not established [as a property of the logical subject] because it is one part of the thesis [that the reason is there to prove] (*pratijñārthaika-deśatva*), because one and many are subdivisions of [the opposite of the thesis]—an absolute own-being—so the opposites of what is to be proven, [i.e., an absolute own-being] and proof, [i.e., one or many] are not different. Therefore, if what is proven is not established, then the reason is not established [as a property of the logical subject] either because it is not other than it. And if the reason *is* established, then the fact that things have no own-being is established too.

Nobody, after all, will assert that a rabbit's antlers and so on are something that is really there (*bhāva-svarūpatva*) when [they have already ascertained that] [636] they are neither one nor many.

[In response we say], that is not right. We have already taught in sufficient detail why the reason is established [as a property of the logical subject]. And even though, when the reason is established, the absence of an own-being is indeed, as it were, established in that mode, still, those who settle down on things do not produce the certainty and so on that in true reality all things are pervaded by an absence of an own-being, because it is so difficult for them to give that up. Therefore, because you complete the work by appropriately spelling out, in words for those who are obtuse, the fact that all things are devoid of an own-being, the reason is not one part of the thesis. For example, it is not right to quibble [that the person already knows what you are telling them when you say], "it is not here because you do not observe what marks its presence."

The absence of an own-being that is proven, then, is to be spelled out in words for somebody dull. One settles on this. But about this we also say:[166] When you exclude the pervader (one and many) you establish the exclusion of [the pervaded] (an absolute (*tāttvikī*) own-being), just as, when you exclude a tree, you exclude a juniper. Therefore the reason is not one part of the thesis because two statements—denying a pervaded and a pervader—that are two different negative exclusions (*vyavaccheda*) are not synonymous, and unless they are synonymous the reason is not one part of the thesis.

But is the distinguishing feature "ultimate" [in the original syllogism] not meaningless? Insofar as this incontrovertibly correct method (*nyāya*) is [knowledge that leads to] the ultimate (*paramārtha*), the word ultimate sets forth the intellectual awakening (*buddhi*) produced by a reason that meets the three prerequisites.[167] That [intellectual understanding of the ultimate] will, then, have a covering level

nature, [i.e., be a conventional truth] (*saṃvṛti*). So how will it be the ultimate state? If the fact that all things have no own-being is established through the power of this intellectual understanding how are you going to establish it? It is not possible to establish it through just that [intellectual understanding itself], because something acting on itself entails contradiction.[168] Nor does another valid cognition do so because the unwelcome consequence is an infinite regress. So the fact that all dharmas have no own-being is established in the absence of this single intellectual awakening, and therefore is [the reality of things] not something that [an intellectual understanding] establishes there (*pratipādita*).

How right you are. And yet the intellectual awakening that you have described is still an ultimate state because it harmonizes with the ultimate free from all elaboration. The state of no own-being is [established for a student] just through that [intellectual awakening] too. And acting on itself does not entail contradiction because it establishes that the lack of an own-being is the common nature of all dharmas, and because the intellectual awakening to that [lack of own-being] is included in [all dharmas that have] that common mark. For example, when knowledge that all dharmas are in a state of perishing arises from the reason that they exist and so on, it does not exclude itself. So this is not something to quibble about.

[If you say]:[169] With the words "the state of no own-being," you are speaking about just the own-being in things [637] that are playthings of a non-analytic mind free from the superimposed aspects of truly real production and so forth. That nature of things is directly perceivable, so the absence of own-being that is their own-being is also directly perceivable, like the absence of pots in a surface seen to be potless. Otherwise, [a plaything of the non-analytic mind and its ultimate nature] will no longer be easily indivisibly joined together [as two aspects of the same thing] so they will no longer be inseparable. Then the [play]thing (*bhāva*) will not be essenceless (*niḥsvabhāva*), because it will have no

relationship with essencelessness. It does not have a relationship marked by causation because [the state of no own-being] does not have results because it is not an effective thing (*vastutva*). Therefore, since ordinary beings do not ascertain this [state of no own-being] with their direct perception, direct perception invalidates it. Similarly, inferential knowledge invalidates it too, because one does not observe what should be there if it is present, so it is proper to spell out in words the fact that the state of no own-being, like the pot, is not there at all. And it is hard to escape the fact that even the common view (*pratīti*) of cow-herders and so on invalidates it, because they do not see the moon, for example, as essenceless. They think it is what it is.

[In response we say]: This is not true because it is called "the state of no own-being" because it is free from any superimposed aspects. Ordinary beings do not ascertain it, even though it is grasped by grasping the own-being of things, because, like the fact that things disintegrate moment by moment, through error they superimpose an aspect of truly real production that covers it up. So, because they cannot ascertain it, they do not directly perceive it, and hence [their] direct perception does not invalidate it. Similarly, even though it has been grasped, [i.e., even though a plaything of the non-analytic mind and its ultimate nature appear together], because it is not right to spell that out in words [for them, because they are not intellectually ready for the reasoning], it is just the same as if it had not been grasped. So it is not marked as something they can apprehend if it is there. Hence inference does not invalidate it. And because there is the qualification "ultimately" it is concealed from the ordinary view of things, so ordinary views do not invalidate it.

And you should not say that in the absence of a seed, error is not possible, so how could that [state of no own-being devoid of any false aspects] superimpose an aspect, because false error has no relation with truth. First, it does not have the same own-being as that because true and false

is a contradiction. Nor is it produced from that because something false is not a result. Therefore, when the prior principal cause (*upādāna*) is only a covering level reality it does not contradict this. Another, prior cause on the covering level is the cause of that. So error is never without a substantial cause because the sequence of causes stretches back, like that, in a line that has no beginning.

Question: How will specific [effects] be determined [by specific causes? In response] we say, just like things that are truly real, this own-being of something on the covering level is contingent on some other covering level cause, so we have specific covering level effects determined by specific covering level causes.

If you ask why it is on the covering level,[170] [in response we say], it is said to be on the covering level because its capacity to function cannot withstand the analysis of reality (*vastu-vicāra-vimarda*), and because everything [638] is necessarily (*vyāpta*) either real (*tathya*) or not real because they are marked as a binary where the presence of one excludes the other. Therefore, when the real is removed, the opposite necessarily crops up in its place. So, since just this [unreal] nature pervades all things just because of what they are, there is no fault.

Qualm:[171] Because you cannot prove what you want to without a reason, you formulate a reason to prove your thesis that all dharmas have no own-being, thereby asserting the existence of that [reason] with which [you are supposed to prove] your thesis—the absence of an own-being—that is non-existence. Thus, the one contradicts the other, and like asserting that you are the child of a barren woman, your own assertion entails a contradiction. The absence of an own-being in the reason is not proved from itself because a thing cannot act on itself, nor from something else because the unwelcome consequence would be an infinite regress.

[In response we say], not so, because the [thesis]—the absence of an own-being—is [proved] just from that [reason], and I have already responded to [the objection] that

something cannot act on itself and so on.[172] So even though cause and effect have no own-being, still they are established on the covering level, and because scripture does not contradict that, you should also not say that [false aspect] contradicts that [state of no own-being].

If you think[173] it is still hard for those who say there is no own-being to avoid the fault that there is no established ground (*āśraya*) and so on [on which to base an argument], because they have no real things (*artha*), [in response we say], that is not correct. The entire convention of inferences and things to be inferred operates grounded on a logical subject, known even to foolish persons, that is free from qualifying dharmas set forth by tenet systems that contradict each other. A reason connected with that, and an example [on which positive and negative concomitance is demonstrated] are established as well in the same way. Otherwise, the reason, subject, and example would be grounded on a tenet system, and then the subject would be qualified by a feature established for a single tenet system and would become an object of contention and not be established for the other [interlocutor to whom the argument is directed]. Hence it would be a reason without an established ground because the qualified logical subject would not be established. Similarly, when the identity [of a logical subject] is not established, the example subject is not established and hence the convention of what is proven and proof comes to an end because there is no knowledge at all of fire and impermanence and so on from smoke and existence and so on, because, [for a logical subject to be a logical subject], it is established for a certain [Yogācāra] as just knowledge completely turned around from what does not have consciousness and so on as its nature.

Let it be the case[174] that when you advance (*prayuj*) an argument (*sādhana*) that establishes the removal of a superimposed aspect grounded on [mere] appearance as subject, it does not incur the faults of no established ground [on which to base an argument] and so on. But still, since you

refute that the subject even appears, how will the faults (that a ground and so on is not established) not happen to you? [In response we say], they do not, because the qualification "ultimate" establishes that we are negating a superimposed truly real thing on an appearing subject. It is not the same as negating [639] the identity (*svarūpa*) of a subject.

If you think:[175] If you have ultimately negated the own-being of a subject what other form of it is there left to appear? [In response we say], that is not right. An ultimate nature does not pervade appearance such that, when you remove it, you remove that [appearance], because there is a false appearance of two moons, and imaginary whisps of hair. And you cannot say that even though two moons and so on are false as things that are essentially external, they are ultimately true as things that are essentially knowledge (*jñāna*), so the appearance is correct. This is because the appearance is variegated and has spatial extension. A knowledge that is one cannot be various, [i.e., an amalgam of various parts] because that leads to the unwelcome consequence that it loses its oneness. I have already refuted the production of many knowledges [that might be posited to account for each aspect of diversity]. And [knowledge] does not have spatial extension because it has no shape. Therefore two moons and so on do not partake of the ultimate, but still they appear, so their being devoid of an ultimate nature does not preclude the fact that they appear.

Thus[176] one should not assert [that the logical subject] truly is (*tāttvika-bhāva*). Nor should one assert that it is not (*abhāva*), because that is marked by an absence of something that is. Given that something that *is* is not established, the negative particle is used without reference to anything (*nirviṣaya*). It negates something that is not there. The negation does not apply to anything because what is prior to it is not established. Thus the faults of those on the "absolutely is" and "absolutely is not" side do not apply to us, [so there is an established basis for our argument]. Therefore, it is irrelevant to say that each excludes the other [and excludes a

middle] (*anyonya-vyavaccheda*), so it is an inexorable fact that one is not negated unless the other is a positive subject, because a negative exclusion in the form of something that truly is, truly does not exist.[177] Thus it is established that these [non-production and so on] as conceptual objects definitely do not partake of true reality, because in the absence of anything that is or is not, there is no connection between knowledge and object known, either directly, or [via reasoning] at a remove.[178] [That is, if you argue that there is production because there is a correct conceptual understanding of it, and that the object of that conceptual understanding is then negated, it will only be on a conceptual, or covering level, it will not be true reality.]

And you should not think:[179] There is nothing that is or is not, but still, a conceptual understanding arisen from residual impressions from a time without beginning is produced with that object [non-production], like conceiving of a rabbit's antlers and so on. This is because conceptual understanding is unconnected with an external thing (*vastu*), and thus is necessarily in a cause and effect relationship with its earlier catalyzing knowledge (that, [as thought-construction], is no different to it), and is also in an identity relationship with the knowledge simultaneous with it (that is no different to it). Hence [this thought-construction] is the convention [or word for its object] that affirms and denies that particular form of the appearance that it has projected. Hence there is no production of conceptual understanding, because there is no appearance [of anything to it], because there is no knowledge produced by the aforementioned type of residual impression, [as explained before in examining the possible own-being of knowledge], so you have to explain how there is still conceptual understanding, even in the absence of "it is" and "it is not."[180]

[640] Because of this some explain [incorrectly] that the meaning (*artha*) the discerning establish through valid cognition is true, and the other that is settled down on is false, otherwise you lose what it means to be discerning. [They

ask] how do you eliminate all error (*viparyāsa*), given that it is difficult to eliminate settling down on true and false?

In response to this we say, because settling is not in the form of something that is quite separable from knowledge, how, in the absence of that, will settling have a viable identity?[181] So, given that all conceptual understanding is pervaded by the conception of "it is" and "it is not," in the absence of the pervader the pervaded does not exist; so, in true reality, all things (*bhāva*) are free of the mistaken apprehension that they "are" or "are not"—they are playthings of the non-analytic mind, without an inner or outer core like a heap of plantain trees. For those who make an investigation in that way with their wisdom eye, going through the eight clear realizations—the knowledge of all aspects and so on—step by step, a covering level knowledge light in the nature of vast compassion and wisdom, like the knowledge certain people have of jewels and silver and so on, arises when the force of familiarization is complete. It is absolutely free from all error signs, is in itself a valid cognition because it apprehends things as they actually are, is an experience of illusion-like non-dual knowledge because all mistakes have been eliminated, and is born from a pure, covering level cause. Because of the dharmic nature of dependent origination the conceptualization seed [of dualistic error] does not sprout again.

There are then those who say: Sir, true knowledge (*vidyā*) destroys ignorance (*avidyā*), and true knowledge is knowledge (*jñāna*) of how things are (*yathārtham*), so if Tathāgata knowledge is a covering [level reality] (*saṃvṛta*), [and is not the ultimate] then it is ignorance. So, because you will not have produced true knowledge, how will you stop ignorance? And to the extent that you have not eliminated ignorance how will you be free?

This [argument] is irrelevant because the common view (*pratīti*) of the superimposed dharma of permanence and so on is ignorance, and the common view of the dharma unharmed by valid cognition opposite to that is true knowl-

edge. The commonly accepted view presents them connected and unconnected with error, so even though [the Tathāgata] is a covering level reality (*sāṃvṛtatva*), since it rises up as a blocking dharma, understanding reality as it actually is, error has stopped. Why, therefore, should a state of true knowledge unconnected with that [error] not have eliminated that [error], and why should it be irrelevant to freedom?

Thus [the Buddha] intended that the supreme vision of true reality is just when yogis with the wisdom eye do not see anything that partakes of an ultimate, not when they do not see because of an absent condition, like when they close their eyes, or are blind from birth, or when they do not pay attention. So they will not be free at all if, [641] like [gods] arising from [interminable] non-discrimination absorption meditation, they have not eliminated residual impressions left by mistakes about "it is" and so on, because those residual impressions left by mistakes about "it is" and so on produce cankerous obscuration and obscuration to knowledge. Hence just knowledge of true reality as I have explained it brings freedom, nothing else because it leads to absurd consequences.

Therefore accept the supreme view of true reality just as I have explained above. With it, cankerous obscuration and obscuration to knowledge are eliminated because when [yogis] directly perceive the view of selflessness that prevents all faults it prevents those [obscurations]. Free from obstructions, the knowledge light of yogic direct perception then shines out unblocked, like the rays of the sun in a sky free of cloud cover and so on, over all the bases of dependent origination without any notion of truly real production and so on. This is because it is the nature of consciousness to illuminate the own-being of bases. It will not illuminate even something close by if there is an obstruction, but when there is no obstruction, since it has a special, inconceivable capacity why, indeed, would it not illuminate the basis in its entirety?

With the correct comprehension of all things in covering level and ultimate form [yogis] reach the knowledge of all aspects. So just this, then, is the supreme path for eliminating all obscuration and realizing the knowledge of all aspects, and it distinguishes yogis from ordinary beings. Yogis are so called because, like magicians, they properly comprehend there are just celebrated (*prasiddha*) [quasi-entities] in the magical illusion [of the world], without truth, and do not settle down on them as true. But those who, like children mesmerized by a magic show, settle down on [magical illusions] as true are called childish, because, even though it is like that, they fall for the mistake.

Thus there are no contradictions at all [in our view of the two truths and the Tathāgata knowledge].

Therefore [yogis] who have thoroughly understood through logic and scripture that mind is non-dual and like an illusion, who are set on comprehending what is and is not truly real, determine conclusively (*vyavasthāpya*) with knowledge arisen from listening and thinking that the real covering level mind is non-dual and like an illusion. Having done so, because of the dharmic nature of dependent origination, as powerful yogis they go sequentially through the eight clear realizations (the knowledge of all aspects and so on), and with a great sense of respect meditate in a long and unbroken meditation until they gain the continuum of mere illusion-like, non-dual consciousness unencumbered by conceptual thought and obligated [to look after the welfare of living beings] until the end of [suffering] existence.

Just this is the principal antidote. The initial consciousness that articulates in a conclusive determination that "it is like an illusion" is in harmony with this, but is not the authentic antidote. This is because, even according to systems asserting external reality, you do not place an actual basis (*vastu-rūpa*) in the mind when you meditate on the selflessness of persons. An actual basis is fully comprehended by non-conceptual knowledge so it is impossible

at the start [of the practice]. Were it to be there, meditation would be purposeless. Therefore, there too, this [yogi] on the other side is content to be certain about a real basis that is just a name, a reflection in a connected series of conceptual understandings, a part of which is in harmony with understanding true reality. So here, by becoming more and more familiar with it in the form of a name, why would meditation (*jalpa*) [on true reality] not strengthen?

If you say: The natural inner stillness will gradually get tied up with conceptualization, [in response we say], therefore the opposite holds true as well. But enough of this digression.

[Commentary on the *Eight Thousand*, continued]

[To return to the explanation of the *Eight Thousand*]: Through the force of the true nature of dharmas, [Subhūti's] disquisition in this way on suchness that is delightful in all aspects produces a sign to proclaim its greatness, so [the *Eight Thousand*] says, **When this disquisition of the Suchness of the Tathagata had taken place, this great earth went through six changes and there were eighteen great signs.** The [compound] word ["six changes and eighteen great signs"] is for the same [event] because it specifies particular actions. **It shook, shook greatly and shook violently, it quaked, quaked greatly and quaked violently, stirred, stirred greatly and stirred violently, was agitated, greatly agitated and violently agitated, resounded, resounded greatly and resounded violently, and rumbled, rumbled greatly and rumbled violently.** [The *Large Sutra* adds, "the east rises up, the west sinks down, the east sinks down, the west rises up. The north rises up, the south sinks down, the north sinks down, the south rises up. In the middle it rises up and at the edges sinks down. In the middle it sinks down and at the edges it rises up."] There the six changes are stirring and rising up in the container

world (based on the earth that has or has not been cultivated, respectively), and sinking down, going up, going down, and resounding with sounds in the world as inhabitants (based on the four classes of beings who are immoral, who believe in the gods, who are arrogant, and who have knowledge, respectively). Again, the eighteen great signs teach just those six changes each subdivided into small, middling, and big: from [a small, middling, or big] shaking action, up to, [a small, middling, or big] violent rumbling action. Alternatively, the six changes are first the middle rises up and the edges sink down, second the opposite of that, third the east rises up and the west sinks down, fourth the opposite of that, and similarly, fifth the south rises up and the north sinks down, and sixth the opposite of that. Again you can understand the eighteen great signs [643] just like that, [i.e., each of the six changes subdivided into small, middling, and big].

To sum up [Subhūti] says, **It is thus, O Gods, that Subhuti the Elder is born after** [the suchness of] **the Tathāgata** is born after [the suchness of] the aspect of all-knowledge.

He is speaking about the [fifteenth], unborn own-being where he says, **But he is not born after** [the suchness of] **form, or of any of the fruits of a holy life, from the fruit of a Streamwinner to Buddhahood.** Having anticipated the doubt that this is the case with, **And why?** he says, **For those dharmas, which might be born after** [the suchness of something], **or after** [the suchness of] **which he might be born, they do not exist, they are not got at.** This is easy to understand. **It is thus** because he is like a magical illusion, **that Subhuti the Elder is born after** [the suchness of] **the Tathagata** after [the suchness of] the aspect of the knowledge of paths.

[Śāriputra] explains an own-being [of a practice] that does not apprehend [even] suchness where he says, **This suchness, O Lord, courses in the deep.** It does so because [Bodhisattvas] cannot get at an own-being of the aspect of

the knowledge of all aspects. [644] The Lord agrees, and praises him, **So it is, Sariputra.**

The Lord's demonstration of Dharma is not without results, so [the *Eight Thousand*] says, **But when this disquisition was expounded, the minds of three hundred monks were freed from the outflows, without any further clinging. Five hundred nuns obtained the pure, dispassionate and unstained dharma-eye. Five thousand Gods, who in the past** on the accumulation level and so on **had made** completed **the necessary preparations** the accumulations of merit and knowledge, **acquired the patient acceptance of,** i.e., belief in cultivating illusion-like **dharmas which fail to be produced**. That is how some explain. Others say they break through to the omnipresent Dharma Element and acquire the realization of "the patient acceptance of dharmas that fail to be produced."

[Because of that patient acceptance they realize the reality limit, so, thinking], "What are the circumstances that lead those who have set out in the Mahāyāna to the Hīnayāna?" Śāriputra asks the Lord, **The thoughts of those Bodhisattvas were freed from the outflows, without any further clinging. What is the reason** substantial (*upādāna*) cause, **or cause** accompanying conditions, **of that?** The reason is because they did not have wisdom and skillful means. Therefore the Lord says, **Those Bodhisattvas have honored five hundred Buddhas** and so on. **But they were not upheld by perfect wisdom and lacked in skill in means.** [645] And to gather the topic together he says, **And so, although they had gained the path of emptiness** and so on, **as wanting in skill in means they had realized the reality limit, and come forth on the level of Disciple or Pratyekabuddha, and not on the level of a Buddha.** He employs an example to elucidate this: **Suppose there is a very huge winged** (*pakṣin*) because it has two wings (*pakṣa*) **bird** (*śakuni*). He uses the word "bird" because a person has a friend and enemy side (*pakṣa*) and can be a *pakṣin* ("takes sides"); and he uses the word "winged" because Śiva and so on can be a

śakuni. It is **one hundred, or up to five hundred miles large, but without any wings, or with crippled or damaged wings. That bird would want to fly down to Jambudvipa from the Heaven of the Thirty-three** and so on. **Could it hope to come down on Jambudvipa without damage or injury? *Sariputra*: No, Lord. It is bound to get damaged and injured, and when it drops down on Jambudvipa it will incur death or deadly pain.** [646] He anticipates the qualm that his statement, "No, Lord" and so on is unreasonable with, **And why?** and says that heavy things definitely fall from high places and smash and so on because it is in their nature to do so. **Because of the fact that, whereas, its body is huge, the strength of its wings is insufficient, and it just drops down from above.** The Lord says what his example is for with, **So it is, Sariputra. Even if a Bodhisattva, after he has raised his mind to full enlightenment, would, for countless aeons, give gifts** and so on, **if he is not upheld by perfect wisdom and lacks in skill in means, he is bound to fall on the level of Disciple or Pratyekabuddha.** Thus even those who practice giving and so on fall to the Listener, etc., level unless they apply themselves to the Perfection of Wisdom and skillful means. This teaches that the practice of this pair is primary when going forth [to enlightenment].

You should take the own-being mark to have just the sixteen aspects they have explained in this way. Thus [Maitreya] says,

> They consider own-being [or essential nature] is the fourth mark [of the practice] because it marks the marked [target], as it were, [as the target]. It has sixteen [aspects]: isolation from cankers, tokens, signs, and the side to be shunned and its antidote. [It is the own-being of a practice] that is difficult to do, is definite [to reach enlightenment that is] the aim [motivating it], offers no basis, prohibits settling, is the "objective support," is antagonistic, unobstructed, trackless, is not a basis, is unborn, and does not apprehend [even] suchness. [*Ornament* 4.29-31]

Only [Bodhisattvas] with the wholesome root that aids liberation comprehend the aforementioned practices, so to explain the aid to liberation [the Lord] says, **Furthermore, Sariputra, it may be that a Bodhisattva brings to mind** (*samanvāhṛ*) brings right before his face (*āmukhīkaraṇa*), **and retains in his mind** through the force of certainty, **of the Buddhas and Lords, past, future and present, the morality** and so on, **but all that after the manner of a sign** by absolutely settling down on them. **He then neither knows nor sees** does not understand with either ordinary or extraordinary knowledge **the morality** and so on **of the Tathagatas,** etc. That is how to construe this. **Ignorant of them, blind to them, he hears the word 'emptiness,' treats that as a sign, and wishes to convert** (*pariṇāmaya*) **[that] into a full enlightenment**, because he turns it over (*pariṇāmana*) thinking (*iti*) "just emptiness is full enlightenment." **In consequence he will remain on the level of a Disciple or Pratyekabuddha.** Having anticipated the doubt that this is the case with, **And why?** he says, **because of the fact that he is not upheld by perfect wisdom, that he lacks skill in means.**

Since [the Lord] is giving this exposition in the aid to liberation section, his exposition framed in negative terms must be saying that he "asserts that in this" full awakening "to all aspects," "the aid to liberation is" "the wholesome [root]" marked by the Perfection of Wisdom and skillful means "[that grows into] the perfect achievement of" all the Buddhadharmas "giving and so on" that [Bodhisattvas] have to achieve through the knowledge aspect that has them as objective support "without making them into a sign."

[As Ārya says], here the distinguishing feature of *mokṣa* ("liberation") is separation [from suffering and its causes]. Because it helps that part (*bhāga*), it is an aid to liberation (*mokṣa-bhāgīya*). It is produced by listening and thinking and serves as the initial cause [for Bodhisattvas] to enter into the [Buddhist] teaching, [648] i.e., into the full awakening to all aspects.

Hence they fall to the two levels because they are without [this] wisdom and skillful means. Thus [Maitreya] says,

> They assert that in this understanding of all aspects the skillful means that is the perfect achievement of giving and so on, without making it into a sign, is the aid to liberation. [*Ornament* 4.32]

[Śāriputra], making clear just what that wholesome [root] is, says, **As I understand the meaning of the Lord's teaching,** "In consequence he will remain on the level of a Disciple or Pratyekabuddha," **although a Bodhisattva may be joined to a huge equipment of merit, as long as he is not upheld by perfect wisdom and is without skill in means; he lacks the good friend, and his attainment** realization **of full enlightenment** great enlightenment **is uncertain.** [Question]: How then will they attain [that enightenment]? [In response] he says, **A Bodhisattva who wants to win full enlightenment should therefore develop the perfection of wisdom** the comprehension of every dharma in all aspects **and become skilled in means**—in faith that has the Buddha and so on for its object, vigor for giving and so on, mindfulness of the wholesome desire [for enlightenment for the sake of others] and so on, and meditative stabilization that does not apprehend a doer, act of doing, or deed to be done. In this way he is saying that they should procure the five-fold wholesome root—faith, vigor, mindfulness, meditative stabilization, and wisdom (that are not [true] faculties because the actual faculty [achieved at a later stage of practice] is absent [from them]) that is the aid to liberation. Thus [Maitreya] says,

> It has five parts: faith that has the Buddha and so on as objective support, vigor when it comes to giving and so on, mindfulness of the complete aspiration, non-conceptual meditative stabilization, and wisdom that knows dharmas in all their aspects. [*Ornament* 4.33-34b]

[649] The Lord praises him and repeats what he has said with, **So it is** and so on. **Sakra and the Gods**, [thinking], "Even so, all [Bodhisattvas] with faith and so on will not reach right and perfect full enlightenment," says, **Deep, O Lord, is perfect wisdom! Hard to win** because those with a middling faith and so on cannot reach it, **exceedingly hard to win is full enlightenment** because those with a small [faith and so on] certainly do not realize it. Agreeing that it is just like that the Lord says, **So it is, O Gods. Deep is this perfection of wisdom. Hard to win, exceedingly hard to win is full enlightenment,** [650] **if one is weak in wisdom** does not comprehend dharmas in all aspects, **below the mark in vigour** is not vigorous at giving and so on **and resolve** does not have a meditative stabilization free from all conceptualization [of gift and so on], **unskilled in means** has no faith with the Buddha and so on as objective support, **and if one serves the bad friends** is not mindful of the benefit-foundations, [i.e., *bodhicitta*] and so on. This must be saying it is in the nature of things that [Bodhisattvas] with a big faith and so on easily know right and perfect enlightenment, and that those whose faith is small know it with difficulty. Implicitly, it is saying those with a middling [faith and so on reach] Pratyekabuddha enlightenment and those with a small [faith and so on] Listener enlightenment. Thus [Maitreya] says,

> They think sharp [Bodhisattvas] easily know perfect enlightenment, and those with soft [faculties] know it with difficulty. [*Ornament* 4.34cd]

Subhūti, based on the ultimate truth, denies that it is hard to win, saying, **How** (this is in the sense of a rejection, i.e., a negation) **can the Lord say that full enlightenment is hard to win when there is no one who can win enlightenment?** Qualm: Why does nobody win enlightenment? Having anticipated that with, **And why?** he says **For, owing to the emptiness of all dharmas, no dharma exists that would**

be able to win enlightenment. He means because dharmas have not been produced there is none that can be brought to enlightenment. [651] He elucidates just that with, **All dharmas are empty. That dharma also for the forsaking of which dharma is demonstrated** the uninterrupted path that is there to eliminate cankers, **that dharma does not exist. And also that dharma which would be enlightened in full enlightenment, and that which should be enlightened** at the stage of the path of freedom, **that which would cognize, and that which should be cognized** as the special path **all these dharmas are empty. In this manner** without taking a doer, act of doing, and deed to be done as a basis, **I am inclined to think that full enlightenment is easy to win, not hard to win.**

[All dharmas] are empty, but still it is not easy to win enlightenment, so the Lord says, **Because it cannot possibly come about** because a cause has not come about **is full enlightenment hard to win, because in reality it is not there** because there is no result, **because it cannot be discriminated, because it has not been fabricated** (construe these two statements with because it is not an object of ordinary or extraordinary knowledge, respectively). He is saying dharmas are not produced and hence are not objects of knowledge so how could [Bodhisattvas] easily win supreme enlightenment. How, then, [do they win it]? They win it only with difficulty, because, even when they believe in [Buddha]dharmas, only when they have appropriated merit and wisdom equipment as an illusory being on the yogic covering level do they realize it.

[652] To give further corroboration of this Śāriputra says, **Also because it is empty it is hard to win, O Subhuti.** Having anticipated the doubt that this is the case with, **And why?** he says, **For it does not occur to** Bodhisattvas whose own-being is like **space** because they are empty **that** they **will win full enlightenment,** i.e., there is no such practice so it comes about only with difficulty. **As such,** i.e., as without own-being **should these dharmas be known in**

enlightenment. Having anticipated the same qualm with, **And why?** he says, **For all dharmas are the same as space.** What he means is enlightenment comes about only with difficulty because [Buddha]dharmas are the same as space and hence devoid of production. Hence enlightenment is hard to win. He denies that it comes about easily even on the covering level where he says, **And, Subhuti, if full enlightenment were easy to win, then countless Bodhisattvas** who are eager for it **would not turn away** would not turn back. Having given a negative explanation, he says positively, **But as countless Bodhisattvas do turn away from it, therefore one can discern that full enlightenment is hard to win, exceedingly hard to win.**

[653] Since [ultimately] there is no turning away, why, because of that, should [enlightenment] come about only with difficulty? [654] [Thinking this, Subhūti] says, **Does form, etc., turn away from full enlightenment** and so on. He asks whether form and so on that is qualified [by suchness] or something other than that, or the suchness mark that qualifies [form and so on] or something besides that turns back, and to each of his questions which he asks having in mind the true nature of dharmas, [Śāriputra] says, **No.**

[656] Having explained in general that [Bodhisattvas] cannot turn back on the seven, Joyful and so on levels, they also say [it is not possible] on the three Unmoving and so on levels with [a series of questions and answers] divided up based on knower and known. [Subhūti asks], **Does form** [or **the Suchness of form know full enlightenment**, or **is the dharma which knows full enlightenment other than form** or **the Suchness of form? Should form** or **the Suchness of form**, or **a dharma other than form** or **the Suchness of form be known in full enlightenment?** And in each case Śāriputra responds, **No**].

Based on the [eleventh] All-shining, Buddha level [Subhūti] says, **Does Suchness turn away from full enlightenment? Is that dharma which turns away from full**

enlightenment in Suchness? What then is this, i.e., there is no **dharma which turns away from full enlightenment, when we consider it as it stands in this nature of dharmas** in emptiness, **after the manner of taking no stand on** without settling on **any dharma** at all? **Or what**, i.e., there is no **dharma** that **is that Suchness? Is it perhaps** (***kaccit*** is an indeclinable with the sense of the word *api-nu*) **Suchness which is turned away?** [In each case Śāriputra responds, **No.**].

[657] In conclusion Subhūti says, **Since thus, in truth and as things stand, no dharma can be apprehended as real, what is that dharma which is turned away from full enlightenment?** Some say "in truth" means in ultimate truth, and "as things stand" means in [their covering] state as representations. Others take "in truth" and "as things stand" with the fact that knowledge and [object] known have no essential true reality, respectively.

That [enlightenment] comes about easily stands refuted based on the covering truth. If it is ultimately proved, then the common understanding (*prakṛtā*) is of no use. [Thinking this, Śāriputra] says, **When one adopts the method of considering dharmas which Subhuti the Elder uses in this exposition** when one explains from the perspective of dharmas that are not produced, **then** in that case **indeed there is no dharma which turns away from full enlightenment.** He has in mind that still, on the covering level, [a Bodhisattva] does turn away.

If even just a covering truth does not [turn back], not only would direct perception contradict it, but [Subhūti's own] assertion would too. [Thinking this, Śāriputra] says, **But then there is no longer any ground for the distinction of these three vehicles for the three persons in the Bodhisattva-vehicle described by the Tathagata. According to the exposition of the Venerable Subhuti** who has given an exposition of the non-production of all dharmas **there should be only one vehicle, i.e. the Bodhisattva-vehicle** the vehicle (*yāna*) of the spirit (*sattva*), i.e., mind that

is enlightenment (*bodhy-ātmaka*)—because that is the destination (*yātavyatva*), **the Buddha-vehicle** included within the Tathāgata level. Then there would be no ground for the three Bodhisattvas in those vehicles because the three—Listener and so on—vehicles would not be possible at the causal stage. He is thinking that in that case [Subhūti] would contradict [658] his own assertion.

"Even though all dharmas are not produced, [Subhūti] asserts some sort of Bodhisattva because there is enlightenment, so why should he find himself with no ground for the three Bodhisattvas?" [Thinking this, Pūrṇa] says, **First of all Venerable Sariputra must ask the Venerable Subhuti** (he says this even though he knows, in order to make [Śāriputra] make [Subhūti] answer) **whether he admits even one single kind of being whose heart is set on enlightenment and who uses either the vehicle of the Disciples, or that of the Pratyekabuddhas, or the great vehicle**, i.e., even one being, so there could be an argument over the non-existence of three persons.

[Śāriputra] asks just that with, **Subhuti, do you admit?** and so on, and [Subhūti] responds with a counter-question, **Sariputra, do you see in the Suchness of Suchness even one single being whose heart is set on enlightment?** and so on. [659] Since even what is not produced is not there in true reality he says, **Not so, Subhuti.** Expanding on that he says, **Suchness, first of all, is not apprehended as of three kinds** of Listener and so on vehicles. [Thinking], "the statement results in a positive inclusion so he might apprehend [one undivided vehicle," Subhūti] says, **Is then Suchness apprehended as of one kind even** at least in the form of the great vehicle? The reasoning applies equally [to one vehicle as well, so Śāriputra] says, **Not so.** To remove any predicate at all [Subhūti] says, **Do you then perhaps see in Suchness even one single dharma which would constitute a being whose heart is set on enlightenment?** [Śāriputra] says, **Not so**, in the sense I have already explained. [Subhūti] then brings the discussion back to the original topic with,

Since thus, in truth and as things stand, such a dharma which could constitute a being whose heart is set on enlightenment cannot be apprehended, since it is not the case that because there is perfect enlightenment on the yogic covering level, through the force of that, a Bodhisattva ultimately exists, therefore **where** why **do you get the idea** in the sense: do not still produce such a thought **that "this one belongs to the vehicle of the Disciples"** and so on.

[660] Connecting the meaning that has inexorably emerged from the back and forth of the argument to the sign of the presence of the aid to liberation, [Subhūti] says, **If a Bodhisattva who hears this absence of difference** because you cannot apprehend a division into three Bodhisattvas, **distinction** because you understand they are one single taste in suchness, or **differentiation** because you cannot separate them out as different from the aforementioned form **between the three kinds of persons who have set their hearts on enlightenment, in so far as they are encompassed by** identified by **the same Suchness, does not become cowed or stolid in mind, does not turn back** (connect these three statements with the perfect practice of the small, middling, and big aid to liberation, respectively), **then one should know that he will go forth to enlightenment.**

The Lord says [that Subhūti's explanation] does not contradict the true nature of dharmas with, **Well said, Subhuti** and so on. Since there are different kinds of enlightenment Śāriputra says, **To which enlightenment, O Lord, will that Bodhisattva go forth?** And the Lord says straightforwardly, **To the full and supreme enlightenment.**

[661] Enthusiastic [Bodhisattvas who] have produced the aid to liberation [enter onto the paths of preparations that are] aids to [knowledge that] penetrates [final reality]. About this topic [Subhūti] says, **How should a Bodhisattva behave, how should he train, if he wants to go forth to the full and supreme enlightenment?** [The Lord] gives an

overview with, **The Bodhisattva should adopt the same attitude towards all beings**, and then says, **he should produce an even mind** without discrimination, **he should not handle others with an uneven mind** it should be free from hatred, **but with a mind that is friendly** thinking about their present needs, **helpful** thinking about their future needs. About just these two friendly and helpful minds he says, **with a mind well disposed, in which pride has been slain. A mind avoiding harm** is without animosity **and** (saying just that) **without violence. A mind without hurt** does not cause fear. **As if they were his mother, father, son or daughter** is straightforward. You should, however, be aware that these further instantiate brother, sister, friends, advisors, relatives and clan. There you should take each of the pairs—mother and father and so on—as one, and explain five aspects. **As a savior of all beings should a Bodhisattva behave towards all beings, should he train himself, if he wants to know the full and supreme enlightenment.**

This must be saying that [Bodhisattvas] are the protector of all beings when, with five aspects (an even mind, a friendly mind, a thought of benefit, a thought free from aversion, a thought free from harming), and with the aspects thinking they are my mother and father, brother and sister, son and daughter, friends and advisors, and [extended] family and blood relatives, [Bodhisattvas] gain the perfect, warmed, wholesome state [662] that takes all beings as objective support. Thus [Maitreya] says,

> Here [the Lord] teaches that the objective support of the warmed is all beings, and says an even mind and so on towards just them are the ten aspects. [*Ornament* 4.35]

Based on the peaked [aids to penetration the Lord] says, **He should, himself, stand in the abstention from all evil, he should give gifts, guard his morality** and so on, **and also others he should instigate to do the same,**

incite and encourage them. This must be saying that when [Bodhisattvas] themselves desist from all evil, stand in the practice of giving and so on, and, similarly, induce others to desist from evil and to enter into the wholesome, the peaked arises on [this special] objective support with [these special] aspects of inducement, praise, and enthusiastic support. Thus [Maitreya] says,

> The peaked [aids to penetration are] when [Bodhisattvas] themselves desist from evil, stand in giving, etc., enjoin those on others, and praise and show favor. [*Ornament* 4.36-37a]

Based on the forbearance he says, **In the same way he should stand in everything from the meditation on the truths to the stage when he reaches the certainty that it is as a Bodhisattva that he will be saved . . . and also others he should instigate to do the same, incite and encourage them.** He means that just as he explained the peaked objective support and aspect subdivisions based on [Bodhisattvas] themselves [doing the practices] and [inducing] others [to do them], similarly, [663] when they comprehend the four truths (suffering and so on), the first result and so on, and the Joyful and the other levels, the forbearance arises on [this special] objective support with [these special] aspects of inducement, [praise, and enthusiastic support] for just these. Thus [Maitreya] says,

> Similarly, the forbearance is knowledge of the four truths underpinned by self and other. [*Ornament* 4.37ab]

Based on the highest dharmas he says, **In the same way he should stand in the stage . . . when he matures beings, and also others he should instigate to do the same, incite and encourage them. When he longs eagerly for all that and trains himself in it, then everything will be uncovered to him from form** the Bodhisattva's direct

knowledges and so on **to the established order of the good dharma** Buddhahood. This must be saying that when [Bodhisattvas] themselves stand in the stage of maturing beings and so on, and induce others, [praise, and enthusiastically support them] in that, on [this] objective support with [these] aspects there are the highest dharmas. Thus [Maitreya] says,

> Similarly, you should know the highest dharmas, where [he says] they mature all beings and so on. [*Ornament* 4.37cd]

Furthermore these aids to penetration each are subdivided into three classes: small, middling, and big. There they give an exposition of the small warmed [aids to penetration] based on [Bodhisattvas] who produce even and friendly minds and do not harm others at the present time, of the middling based on those with the triad of helpful [or beneficial] and so on thoughts who intend to benefit others in the future, and of the big based on those who produce the thought that [all beings] are mother, [father, brother, sister] and so on and want to supply others with what they want in the present and future. They explain the small peaked based on those who want to stop the cause of other's suffering by themselves abstaining from evil and enjoining others to do so, the middling based on those with an eagerness to unite others with the cause of happiness who themselves stand in the perfection of giving and so on and cause others to do so, and the big based on those with an intention to remove what causes others to make a mistake about suffering and happiness by turning themselves and others towards meditation on the twelve-linked dependent origination. They explain the small, middling, and big forbearance based on those who, by [standing] "in the same way in everything from the meditation on the truths to the stage when they reach the certainty that it is as Bodhisattvas that they will be saved," wish to join others to the noble path, the first fruit and so on, and to Buddhahood, respectively. Nevertheless, you should

grasp that the big forbearance has many instants. Still, with the statement that, "[Bodhisattvas should stand in the stage when] they mature beings, that everything will be uncovered [to them from] form to the established order of the good dharma," they explain the small, middling, and big highest dharmas based on those who want to mature others in the three vehicles without qualification, to unite others with the Bodhisattva path in particular, and to found for others the absolutely foremost total perfection, respectively.

The statement [in the *Treasury of Knowledge*] that, "The highest dharmas are also a single instant just like the big forbearance" is governed by [the path of preparation practiced for] your own welfare, while here the small, middling, and big subdivision is an explanation of [the paths of preparation] governed by the welfare of others. Since some things are better, and some things are best for those who put the welfare of others foremost, [664] this does not preclude that.

Why is there an exposition of the aids to penetration for each clear realization chapter? Let me explain. In the three knowledge of all aspects and so on clear realization chapters differentiated by the clear understanding (*vibhāvanā*) of all aspects, paths, and bases, respectively, the ordinary aids to [knowledge that] penetrates [reality] precede the realization of the extraordinary paths of seeing and meditation. But in the three awakening to all aspects and so on clear realization chapters particularized by higher and higher stages of meditation (*bhāvanā*), knowledge without outflows systematized as the special path in all its aspects is produced gradually in small, middling, and big stages.

Some say they are designated aids to penetration and so on to refute that [the different stages of the special path] arise simultaneously.

The sixteenth, Suchness Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER SEVENTEEN:

Attributes, Tokens, and Signs of Irreversibility

[665] [Maitreya] has to explain the irreversible Bodhisattva Saṅgha because the irreversible Bodhisattva Saṅgha has the aforementioned aids to penetration, as well as the paths of seeing and so on. [This Saṅgha] is standing on the path of preparation systematized as the aids to penetration, similarly standing on the path of seeing systematized as the forbearances and knowledges, and again standing on the connected path of meditation. So it is in three places. Thus [Maitreya] says,

> Here, starting from the aids to penetration, Bodhisattvas who are (*varttante*) on the paths of seeing and repeated meditation are the assembly of those who have not [turned, and will not] turn back (*avaivarttika*). [*Ornament* 4.38]

You should know that the twenty attributes [or aspects] (*ākāra*) of [Bodhisattvas] on the aids to penetration who turn away from form and so on, and do not doubt and so on are signs that they will not turn back. Thus [Maitreya] says,

> [The Lord] proclaims twenty signs (*liṅga*), beginning with turning away from form and so on, that are the mark (*lakṣaṇa*) [that Bodhisattvas] standing on the aids to penetration are irreversible (*avaivarttika*). [*Ornament* 4.39]

First, to teach that they turn away (*nivṛtti*) from form and so on because it has suchness for its own-being, [Subhūti] says,

What, O Lord, are the attributes, tokens and signs of an irreversible Bodhisattva, and how can we know (he is asking about the sign (*nimitta*) that a realization is uncontaminated) **that a Bodhisattva is irreversible?** There "attributes" [or "aspects"] bring in antidotes, "tokens" [or "signs"] (*liṅga*) are indicators of who somebody basically is, and [causal] "signs" (*nimitta*) are the conditions through which you experience them. Alternatively, "attributes" are the special feature of physical delight [when Bodhisattvas] horripilate and shed tears; "tokens" the special feature of voice when they ask with delight and so on [for Mahāyāna instruction]; and "signs" the special feature of practice when they listen to, bear in mind, recite, and worship [the Perfection of Wisdom] and so on. Or else each word [666] explains the one that precedes it. In response [the Lord] says, **The level of the common people, the level of the Disciples and so on—they are all called the "Level of Suchness"** because all levels are illusion-like. He reiterates just that saying, **With the thought that all these are, through Suchness, not two, nor divided, not discriminated, undiscriminate, he enters on this Suchness, this nature of Dharma. After he has stood firmly in Suchness** ascertained through reasoning and scripture that there is nothing that would make it otherwise **he neither imagines nor discriminates,** respectively. **In that sense does he enter into it. When he has thus entered on it, even when he has left there** the circle of retainers **where he has heard about Suchness he does not hesitate** and so on. **On the contrary** because of turning away from form and so on **he firmly believes** when thinking **that 'it is just thus, just Suchness'** it is true, and other than this is ignorance, **and like that he plunges in** when listening. **But he does not prattle away about everything that comes into his head** because [Bodhisattvas] make things clear without seizing on them, **he only speaks when it is profitable, and not when it is not profitable** making clear the fact that things are like illusions. Because they apply themselves to meditation on

the true nature of dharmas they do **not look down on what others have done or not done** what they should or should not do. **Endowed with these attributes, tokens and signs a Bodhisattva should be born in mind as irreversible from full enlightenment.** You can ascertain it through proper inference, based on [Dharmakīrti's] axiom, "When you infer the production of a result from a collection of causes it is called a *sva-bhāva* ("essential property") [reason] because [the production] is contingent on no other factor."

[667] To teach that when they have perfect faith they extinguish doubt [the Lord] says, **Furthermore, an irreversible Bodhisattva does not pander to Shramanas and Brahmins of other schools** does not gaze with adoration upon their faces in the hope that they might have an understanding of true reality that must be known and so on **telling them that they know what is worth knowing, that they see what is worth seeing. He pays no homage to strange Gods, offers them no flowers, incense, etc., does not put his trust in them** does not take them as true refuge. About the fact that because their prayer has been answered they have extinguished the eight inauspicious places of rebirth he says, **He is no more reborn in the places of woe.** He thus explicitly says they do not take birth in hell, as a driven being, and as an animal, so by implication you can know that they are not born with a wrong view, where the sacred words of a Buddha are not heard, and in a border region. **Nor does he ever again become a woman.** You can gather from this statement that precludes the female state that they are not in a state where they are severely retarded or a deaf-mute. The sense of the word *ca* ("nor") conveys that they do not take birth as a Long-lived god.

[668] About [the fourth sign], compassionately joining themselves and others to wholesome dharmas he says, **An irreversible Bodhisattva undertakes to observe the ten avenues of whole action. He himself observes, and he instigates others to observe, abstention from taking life** destroying the life of others, **abstention from taking what is**

not given removing by theft the goods of others from their place, **abstention from wrong conduct as regards sensual pleasures** having sex with women and so on in an inappropriate part of the body and so on, [669] **abstention from**[182]

> **distilled liquor** (*surā*) (brewers (*budha*) know there are three types: some made with molasses along with the cane, some with honey, and some with the water of crushed *kiṇva*), ***maireyam*** made by cognoscenti out of the liquid raw material for molasses and *dhātakī*, **and intoxicants** (*madyam*) that tradition (*smṛti*) says cause intoxication if you eat or drink them. Since these three are inimical to all bright dharmas [the Lord] says, **that tend to cloud the mind**, because as an unwelcome consequence [of drinking] that happens as well.[183]

abstention from lying speech saying what is not true, **malicious speech** words that divide others, **harsh speech** saying things that are unpleasant, **indistinct prattling** all statements that cause cankers to arise, **covetousness** unbridled greed for others' goods, **ill will** malice towards beings, **wrong views** nihilism. **Even in his dreams, in each and every way** (***sarveṇa*** by the practice of mantra and so on, ***sarvam*** with any beings in mind, ***sarvathā*** even in the smallest and so on manner, ***sarvam*** even the thought) **he never commits** he does not do **offenses against those ten precepts, and he does not nurse such offenses in his mind.**

About [the fifth sign of irreversibility]—giving and so on dedicated [to full enlightenment] with all others as the object [that Bodhisattvas do] through the exchange of self for others—[the Lord] says, **Furthermore, when an irreversible Bodhisattva masters** makes it their own **a text of dharma** a sūtra and so on, **and offers it to others** gives it together with the result, **he has in mind the welfare and happiness of all beings, and he offers that gift of dharma in common to all beings, without distinction.**

[670] About [Bodhisattvas] with a perfect Dharma understanding who have no hesitation with regard to deep dharmas he says, **Furthermore, when deep dharmas are being taught, a Bodhisattva does not hesitate** over other paths, based on not having completely reached the path, **does not become perplexed** follow the right path, but incorrectly, **does not doubt** a reservation when the different wholesome states of the lineage dharmas do not [seem to] increase, **does not get stupefied** because of having no understanding at all.

About [Bodhisattvas] with an altruistic practice who are endowed with friendly deeds of body, voice, and mind he says, **He only says what is beneficial** endowed with friendly deeds of body they set out the future path [for others], similarly **speaks gently** their perfect deeds of voice give them well measured speech, and **speaks in moderation** motivated entirely by kind thoughts they make what they say pleasing to hear and so on.

[Bodhisattvas] with perfect practice do not meet with the five hindrances—sensuous desire, [i.e., desire that makes them act to gratify their longing for the experience of sense objects], ill will, [the triad of] sloth, torpor, and excitedness, a sense of guilt, and doubt. Where he says, **He has little sloth and torpor**, by implication he is speaking about [this eighth mark].

About [Bodhisattvas] who have cultivated the antidote and destroy all latent tendencies (*anuśaya*) towards ignorance and so on he says, **and he loses all latent biases** (*anuśaya*) **to evil.** [These are ignorance, attachment, hatred, pride, cankerous doubt, and wrong view, all of which presuppose a state with outflows.] Because they do not have the latent tendencies with outflows systematized as ignorance and wrong view they "lose all latent tendencies," but [they do] not [eliminate the latent tendency] with outflows [for attachment] systematized as a desire [for sex] (*kāma*) and [grasping for a new] existence, because Bodhisattvas intentionally take [rebirth in suffering] existence.

[671] About those who are always fully collected and therefore mindful and introspective he says, **Whether he goes out** (*abhikrama*) comes **or comes back** (*pratikrama*) goes, endowed with introspection **his mind does not wander, but** perfectly mindful **his mindfulness is fixed before him.** To avoid slovenly postures **when he steps on the ground he knows what he does, and when he lifts up or puts down his feet** in order to avoid places where there are little creatures **he neither loiters** goes too slowly **nor hurries** before planting one foot firmly on the ground does not lift up the other foot **but remains at ease** quietly aware.

About those with clean habits so that the robes and so on that they use are clean he says, **His robe is free from lice, his habits are clean, has few problems** is rarely ill, **and his afflictions are few** is rarely hurt by others.

These are the eleven attributes [signifying Bodhisattvas] at the stage of the warmed [aids to penetration who will not turn back].

About the absence of 80,000 families of worms in their bodies because their wholesome roots have lifted them above all the world he says, **In his body the eighty thousand families of worms which are present in the bodies of other beings cannot in each and every way** (*sarveṇa* even in that tiny form, *sarvam* all families of worms, *sarvathā* in their different colors and so on, *sarvam* all eighty thousand in number) **develop.** Having anticipated the doubt that this is the case with **And why?** he says, **because his wholesome roots have elevated him above the whole world.**

[672] About [Bodhisattvas] whose thoughts are not crooked [or devious] because their wholesome roots are pure he says, **And as those wholesome roots of his go on increasing, in due course he will gain the perfect purity of body** a form ornamented with the [Buddha's] major marks, and **speech** in the form of Brahmā's voice and so on. They say both of these result from the **perfect purity of thought**, so, to explain perfect purity of thought in more detail, just because it is primary, [Subhūti] says, **What should be**

known as perfect purity of thought on the part of this Bodhisattva? [The Lord replies], **As those wholesome roots of his go on increasing, in due course he will gain a state of mind where he has few cares** because they are indifferent to gain and so on, **and is free from treachery** because they do not hide faults that are there, **deceit** because they do not pretend to good qualties that are not there, **crookedness** because they tell things as they are, **and craftiness** because they are not miserly and so on. **In addition his perfect purity of thought also consists in that he has transcended the level of Disciples and Pratyekabuddhas** because they are predisposed to the Mahāyāna.

About those who are indifferent to gain and honor and so on and induce [others to attempt] the twelve ascetic practices [the Lord] says, [673] **Furthermore, an irreversible Bodhisattva is not one to attach weight** to be predisposed **to gain** acquiring goods, **honor** great respect, **or fame** praise, **or to robes** and so on. There the twelve ascetic practices are refuse-rags wearer, three-robe wearer, exclusively [coarse] wool wearer, alms-food eater, single-sitter, later-food-refuser, jungle dweller, tree-root dweller, open-air dweller, cemetery dweller, sitter, and natural-bed user.

About those with a special practice of giving and so on who do not produce miserly thoughts and so on inimical to the perfections he says, **He is not one who is full of envy and meanness.** By implication, you should understand the sides inimical to all the perfections.

About those who attain the practice of the Perfection of Wisdom that does not conflict with the true nature of dharmas, because all dharmas are brought together in the true nature of dharmas, he says **And, when deep dharmas are being taught, he does not lose heart; but his intelligence becomes steady** because you cannot sway it, **his intelligence goes deep** because it sees the subtle topic. **With respect he hears the Dharma from others. All the dharmas which he hears from others he unites with** connects to **the perfection of wisdom, and also all worldly arts and**

professions he unites, thanks to the perfection of wisdom, with the nature of dharmas. There is not any dharma which he does not see as yoked to the nature of dharmas, and each dharma he sees simply as engaged in that effort.

[674] About those who have taken the world of beings as their own self and for the sake of others are eager even for hell he says, **Furthermore, Mara, the Evil One, conjures up a vision of the eight great hells** and so on **and says, "Those Bodhisattvas, described by the Tathagata as irreversible, have been reborn in the great hells. Just so you also, since you have been described as irreversible, will fall into the great hells. Confess** by giving up the thought of enlightenment you have taken **that that thought of enlightenment was an error! Abandon it** by not producing it again. **What is Buddhahood to you?"** and so on. **If even then the mind of the Bodhisattva does not waver** does not vacillate, **is not put out** does not give up [the thought of enlightenment] that has been taken, **if he is certain in his knowledge that an irreversible Bodhisattva cannot possibly be reborn against his will in the hells, then this is another token of his irreversibility.**

These are the six attributes [signifying Bodhisattvas] at the stage of the peaked [aids to penetration who will not turn back].

[675] About those whose convictions are from realization and so are not swayed by others he says, **Furthermore, Mara, the Evil One, may come along in the guise of a Shramana, and say: "Give up what you have heard up to now . . . 'What you have heard just now, that is not the word of the Buddha. It is poetry, the work of poets. But what I here teach to you, that is the teaching of the Buddha, that is the word of the Buddha'" . . . But if, even when he has heard these words of Mara, he does not waver, but flees back to the nature of dharma, to Non-production, to Non-stopping, to the Uneffected** (he makes these four statements because they understand that the four

noble truths of suffering and so on are like illusions), **then he is not one of those who put their trust in others**, i.e., they realize because they see the true nature of dharmas directly, not because they are convinced by others. To elucidate just this with an example he says, **An Arhat, a monk, whose outflows are dried up, does not go by someone else whom he puts his trust in, but he has placed the nature of dharma directly before his own eyes, and Mara has no access to him** cannot capture him. **Just so an irreversible Bodhisattva . . . cannot, by his very nature, backslide into the level of the Disciples and Pratyekabuddhas** because it is impossible that they would turn back, **he is fixed on all-knowledge** takes a stand only there. Enlarging on just that [676] he says he **ends up in perfect enlightement. It is quite certain that a Bodhisattva who stands firmly in the element of irreversibility cannot possibly be led astray by others** and so on.

[677] About those who, expert in the Buddha's skillful means, know Māra when Māra expounds a counterfeit path he says, **Furthermore, someone will come to the irreversible Bodhisattva and say: "A journey in birth-and-death is this** coursing in the Perfection of Wisdom, **and not the journey of someone who is in quest of enlightenment. Put an end to suffering** (he has left out "by meditating on the four noble truths") **right here** in this very life. **Aye surely** it is painful that **even right here you still have not finished this personality of yours**, you will still not, later on, have the final outcome [of nirvāṇa] because you have not realized the true nature of dharmas. So **why**, then, **do you think of taking** by the force of prayer and so on **upon yourself** for the sake of beings **another one** [of these suffering personalities]?" [Māra tries to dissuade Bodhisattvas in other ways. Finally the Lord says], **It is quite certain that a Bodhisattva must be irreversible from full enlightenment if, when this is being said and expounded, his mind does not waver and is not put out.** They know it is Māra expounding a different path so they do not turn back.

Let these be the pair of attributes [signifying Bodhi sattvas] at the forbearance stage.

About those who have purified the three circles, [i.e. do not apprehend a doer, act of doing, or deed to be done] and do the practice in which the Buddhas everywhere rejoice he says, **If the mind of a Bodhisattva who has heard from a stranger** (*parataḥ*), i.e., from a stranger (*parasmāt*) who is just Māra **these discouraging remarks** "that is not the word of the Buddha" and so on, **is not carried off from the true nature of dharmas, if his mind does not go back, if he does not change his mind** (construe these with the preparatory, fundamental, and subsequent stages, respectively), **if he recognizes those deeds of Mara for what they are, then it is quite impossible that he who courses correctly in the perfections**, i.e., courses in the deeds sanctioned by the Buddha **should not reach all-knowledge.** [678] In conclusion he says, **If a Bodhisattva recognizes the deeds of Mara** and so on, **if he perceives those deeds of Mara for what they are, then this is another token of irreversibility.**

Let this be the one attribute [signifying Bodhisattvas] at the highest dharma stage.

Just these aforementioned attributes mark Bodhisattvas standing on the aids to penetration as those who will not turn back from perfect enlightenment. Thus [Maitreya] says,

> They turn away from form, etc., extinguish doubt and bad rebirth, themselves undertake to observe wholesome [action] and join others to that, give [the gift of Dharma] and so on underpinned by, [i.e., focused on the welfare of] beings, do not hesitate even about the deep topic, do friendly [deeds of] body, etc., do not meet with the five hindrances, destroy all latent tendencies, are mindful and introspective, have clean robes and so on, do not have worms in their bodies, do not entertain crooked thoughts, do the ascetic practices, are not stingy and so on, move yoked to the true nature of

> dharmas, seek out the hells for the sake of the world, are not led astray by others, know "It is Māra" when Māra shows a different path, and do the practice in which the Buddhas rejoice. Those on the warmed, peaked, forbearance, and highest dharma stages with these twenty signs do not turn back from enlightenment. [*Ornament* 4.40-45]

After the signs that [Bodhisattvas] standing on the aids to penetration will not turn back, [Maitreya] has to explain the sixteen instants of the forbearance and knowledge of dharma in suffering and so on that are the signs that those standing on the path of seeing will not turn back. Thus he says,

> You should know that the six, five, and five forbearance and knowledge instants mark Bodhisattvas on the path of seeing as irreversible. [*Ornament* 4.46]

[679] There [at *Eight Thousand* 331, talking about forbearance and knowledge of dharma in suffering when Bodhisattvas] turn away from an understanding of the form dharma and so on, he says, **Furthermore, an irreversible Bodhisattva does not piece together a perception of form** does not produce a fixed distinguishing feature, **etc., nor produce** make anew **one.** Having anticipated the doubt [that this is the case] as before with, **And why?** he says, **For the irreversible Bodhisattva who has through dharmas which are empty of their own marks definitely entered on the certainty that he will win salvation as a Bodhisattva,** i.e., realized the forbearance and knowledge of dharma in suffering **does not apprehend** because [Bodhisattvas] do not apprehend an understanding of form and so—dharmas that are empty of an own-being in their true dharmic nature **even that dharma, and so** hence **he cannot piece it together, or produce it. One says therefore that "a Bodhisattva is irreversible if he patiently accepts the cognition of non-production"** has got the forbearance as he has explained it.

[680] Knowledge of dharma in suffering is when [a Bodhisattva's] thought of unsurpassed enlightenment is firm. Hence [the Lord] says, **Furthermore, Mara, the Evil One, comes along in the form of a monk and tries to deter the Bodhisattva with the words: "The same as space is this all-knowledge. It is a dharma which is not, it is non-existent.** The three statements are to elucidate non-existence on the paths of seeing and meditation, and special paths, or, alternatively, at the preparatory, [fundamental, and subsequent stages of meditative stabilization]. **Who can anoint himself for it, who fully know it? There is nothing that could be fully known** and so on. **Revealed as a deed of Mara is this teaching that 'one should know full enlightenment,' it is not the Buddha's teaching." A son or daughter of good family should then cognize, realize and know** (connect these with listening, thinking, and meditation) **that this kind of critical examination is just a deed of Mara. After he has made this reflection, he should make his mind firm** because nothing can assail (*nirantarāya*) its core, **unshakeable** because it gives direct perception of the true nature of dharmas, and **safe**[184] because others cannot reach it. Alternatively connect these with the thought that is not in error when [Bodhisattvas first] fully entertain it, when they practice it, and in its motivating aim.

Subsequent forbearance and knowledge of suffering is when they turn back from the thought of the Listener and Pratyekabuddha vehicles so he says, **Furthermore, an irreversible Bodhisattva is one who has turned away from the level of the Disciples and Pratyekabuddhas and proceeded in the direction of all-knowledge.** There [the *Sūtra*] explains that the two—proceeding to truth that is a reverse, and not turning away from truth that is an advance—are a reversal and a non-reversal here, not just the usual reversal or the usual advance because that does not constitute exactly what they mean. [The Lord uses these words here] because at the third instant, connected with subsequent knowledge, there can be a fall to the level of a Listener and

so on, because [this instant of the Bodhisattva's path of seeing] heralds the arrival of [knowledge] that counteracts the three realms. Hence he is saying [the sign of irreversibility] is the attribute of turning back from those [vehicles].

[681] Subsequent knowledge of suffering is when, because of their capacity to investigate dharmas, [Bodhisattvas] extinguish the branches of the concentrations and so on. Hence he says, **According to plan he enters into the first, second, third and fourth trance** (*dhyāna*) and, by implication, the sequence of nine meditative attainments (*samāpatti*) and so on, **and he dwells in those four trances** experiencing the concentrations (*dhyāna*) face to face in order to live at ease in the here and now [for the sake of others]. **He becomes a complete master over the trances** does not realize them as results, **i.e., he enters into the trances** takes them as objective supports to teach that the subsequent knowledge realization [Bodhisattvas] attain (by eliminating this or that branch) counteracts the Form and Formless Realms, **but his future rebirth is not determined by their influence** because they take hold of a personality that is appealing to beings. **It is on the dharmas of the sphere of sense-desire that he bases his rebirth** because it is not tenable that Bodhisattvas attain freedom from attachment at the subsequent knowledge of suffering stage. Construe it like that.

[Fifth], forbearance and knowledge of dharma in the origin is when they have removed the unwholesome, and have a lightness of body and mind, so he says, **Furthermore,** by removing the conceptualizations that [the path of] seeing has to eliminate, **an irreversible Bodhisattva** produces a lightness of body and mind whereby they do not **attach weight to a name, nor to title or fame** (*kīrti-śabda-śloka*) (he says both because they could be honored for outer or inner reasons). **He does not get attached to name. His mind remains undismayed,** i.e., they do not feel unhappy even if they do not make a name for themselves and so on because they know all dharmas are empty of their own marks, **and**

interested only in the welfare of all beings. Whether he goes out or comes back, his mind does not wander, and he remains ever mindful.

Knowledge of dharma in the origin is when, habituated to the fact that things are like an illusion, skillful means prevents them from settling down on the enjoyment of sense objects, [682] so he says, **When he lives the life of a house** (*agāra*) house (*gṛha*) **holder, he has not great love for** does not settle down on **pleasant things** they have, **and he does not want** seek out **them** what they do not have **too much. With disgust** because they know [and are motivated by] the illusion-like dharma of nirvāṇa **and fear he possesses all pleasant things.** Elucidating just that with an example he says, **Situated in a wilderness infested with robbers one would eat one's meals in fear** beholding life-threatening, etc., dangers, **and with the constant thought of getting away not with repose** because of being scared. **Just so an irreversible Bodhisattva who lives the life of a householder, possesses any pleasant things he may have simply without caring** some say for future things, others at the preparatory stage [of meditative stabilization], **without eagerness** for present things or at the fundamental stage, **without attachment** for past things or at the subsequent stage. **He** connect this with the above [Bodhisattva] living the life of a householder **is one of those people who does not care for dear and pleasant forms** that give pleasure and ease.

[683] Subsequent forbearance and knowledge of the origin is when they see the shortcomings in objects (*viṣaya*) and always remain chaste, so he says, **Those who live the lives of householders and who are involved in the five kinds of sensuous pleasures do not earn their living in an irregular way** by going into debt and not repaying, and by charging a high interest rate and foreclosing on debts owed,[185] **but in the right way** (*dharmeṇa*) dictated by what is just, **not in the wrong way** (*adharmeṇa*) because they are always chaste. **Neither do they incur death in a state of sin,**

nor do they inflict injuries harm **on others** because their mind-streams are moistened with [compassionate] calm abiding. Having anticipated the doubt that this is the case with, **And why?** he says, **For they have incited all beings to win the supreme happiness—these worthy men** and so on. Some say the sixteen epithets "worthy men" and so on are praise, others that they are because they gain the sixteen instants, respectively, marking the path of seeing.

[684] Subsequent knowledge of the origin is when they live the pure life with perfect means that is the true nature of a worthy person, so he says, **Furthermore, Vajrapani,** the name of a certain particularly distinguished **great Yaksha, constantly follows behind the irreversible Bodhisattva. Unassailable, the Bodhisattva cannot be defeated by either men or ghosts. All beings find it hard to conquer him.** Explain these statements with the fact that they cannot overcome their body, speech, and mind, respectively. **And his mind is not disturbed. His faculties are all complete, and he is not deficient in any. He possesses the organs of a virile man** his private parts are hidden in a sheath. **He is not an unworthy man. He does not in any way embark on those spells, mutterings, herbs, magical formulae, medical incantations, etc.** (*mantra-jāpyauṣadhi-vidyā-bhaiṣajyādi*) **which are the work of women.** Some [explain the compound as follows]: *mantra-jāti* ("mantra class") is the noble Tārā, etc., type mantra, *oṣadhi* is *bhṛṅga-rāja* [medicinal bark] and so on after a lunar or solar eclipse has occurred. [Taken together] *mantra-jāty-oṣadhi* ("mantra class medicine") is itself *vidyā-bhaiṣajya* ("knowledge mantra medicine"). The word *ādi* ("and so on") brings in diagrams (*yantra*) and so forth. Others say "the mantra class" is the extraordinary and *oṣadhi* ("medicine") is a concoction of many substances; knowledge mantra is the ordinary and *bhaiṣajya* ("herb") a single ingredient, [i.e., taken together: "[divine] mantra class compound medicines and [ordinary] knowledge medicines"]. Others connect "the mantra class" with male gods and say *oṣadhi* is for curing a full-blown disease, and

connect "knowledge mantra" with female goddesses and say *bhaiṣajya* is a prophylactic. **He earns his livelihood in a clean way, not in a wrong way. His character is neither quarrelsome nor disputatious** does not foment trouble with body or voice.

[Ninth], forbearance and knowledge of dharma in stopping is when [Bodhisattvas] abide in emptiness and prevent (*pratiṣedha*) preoccupation (*yogānuyoga-vihāra*) with skandhas, elements, or sense fields, so he says, **Furthermore, Subhuti, I will demonstrate the attributes, tokens and signs of an irreversible Bodhisattva. Endowed with them he would be known as irreversible from full enlightenment. Again, which are they? The following: He does not give himself over to occupation** (*yoga*) **and preoccupation** (*anuyoga*) **with the skandhas** and so on. Ārya Vimuktisena says, "The use of both the word *yoga* and *anuyoga* ("yoga that follows") teaches [that Bodhisattvas are unlike Listeners who] apply themselves (*yoga*), and then again apply themselves (*anuyoga*) to the truth of suffering and origin, and the truth of cessation and path, respectively, in a temporal sequence, [instead of viewing all dharmas as sharing the same, empty nature]." Others say "occupation" is when they first settle down on skandhas and so on, and "preoccupation" when they later settle down absolutely.

[685] Knowledge of dharma in stopping is when they expel the opposing side and prevent preoccupation with talk about dharmas [such as kings and robbers] that are obstacles to realization, so he says, **He is not preoccupied with the kind of talk one is fond of in society**, and so on. [Ārya says],

> The use of the word "talk" [or "tale"] (*kathā*) shows that since [Bodhisattvas] destroy the conceptualization of bases just when they have knowledge of suffering and origin, knowledge of cessation counteracts the conceptualization of mere [nominally existing] talk. Based on this stage [of the path] it is said, "All this is name only, established only when there

is *saṃjñā* [the consciousness that discriminates or names things]. There is no [meaning] to be expressed different to [the words] that express it."

Subsequent forbearance and knowledge of stopping is when they comprehend the faults in conceptualization and prevent preoccupation with talk about armies that are like the accumulations of [merit] for enlightenment from the many and various dharmas of giving and so on. Hence he says, **He is not preoccupied with talk about armies.** There, some [like Ārya] say,

> An army is an array of accumulation [or equipment] dharmas for enlightenment—a nice way of expressing the fact that at the knowledge of stopping stage there are lots of prerequisite accomplishments, because the *Twenty-five Thousand* says, "Because one who is established in the emptiness of the essential original nature does not review of any dharma its shortage or abundance."

[686] Subsequent knowledge of stopping is when [Bodhisattvas] must eliminate object and subject and prevent preoccupation with talk about battles that are like an attacking counteracting side and an attacked opposing side. Hence he says, **He is not preoccupied with talk about battles.** Such a stage is, in itself, the cessation of four types of maturation, [i.e., life-long karmic results]. These are first the cessation of village-like faculties, similarly, second, the cessation of city-like basic and secondary elements that underpin the faculties, and similarly, third, the cessation of sense objects that are like market towns. Thus he says, **He is not preoccupied with talk about villages, cities, market towns, countries** (*janapada*), **kingdoms, and capitals** (a *janapada* ("population center") and so on is a division of market town). Fourth, the cessation of settling on self, is where he says, **He is not preoccupied with talk about himself, about ministers and prime ministers** and so on.

He says "minister" and so on for the division of just this self into what is connected to the self through belonging to it. You should know the cessation of each of these four types of maturation as it happens in the three realms. There, it is well known that in the Desire and Form [Realms] there is a cessation of faculties, underpinnings, and objects. In the Formless [Realm], however, the [explanation of] the cessation of faculties is because of the existence of faculties called "equanimity, life, and thinking mind" [found with all states. That is, there are no other faculties than these, at the start of the universe, when beings first take birth].[186] There the cessation of what underpins the faculties is based on [the statement], "Here also the continuum of mind is contingent on the group [of four mental skandhas] and the life [faculty]."[187] There is a cessation of the objects of the faculties because they are the dharmas—the objects of the thinking mind [faculty]. Settling on self is omnipresent so its cessation is also tenable.

[Thirteenth], forbearance and knowledge of dharma in the path is when they understand the special feature of giving and so on and prevent preoccupation with the immorality of meanness [stinginess] and so on. Hence he says, **They do not devote themselves to talk which obstructs dharma.** By denying this he teaches that the forbearance [path of seeing] causes separation from cankers because it is an uninterrupted path. [Nor] **to the kind of talk which delights the common people, but to talk on the perfection of wisdom, and they become people who do not lack in the mental activities which are associated with all-knowledge. But talk about fightings** started by body and speech **and strife** discord created by body, speech, and mind, **about quarrels and disputes** (I have already explained these [on page 193]) **they avoid. They are willing for what is right** because they pursue wholesome dharmas, **and are not willing for what is wrong. They praise without causing dissention and not in order to cause dissention,** [or, **They praise the unbroken and not the broken**], i.e., they say that because practice and

result are conditioned [volitional] and unconditioned, respectively, [Bodhisattvas] forsake and appropriate them.[188] **They want friendship** because they are eager to reach the extremely special stage **and not its opposite. They preach dharma** because they give voice to the Dharma not shared in common with the Listeners and so on **and not its opposite. They plan to gain a vision of those Tathagatas who dwell in other world systems, and thus they produce a thought which leads them to rebirth in their presence. According to plan** because they have control over rebirth **they are reborn near them.** [688] Elucidating just this aforementioned forbearance he says, **Furthermore, when an irreversible Bodhisattva has definitely terminated his existence among the Gods . . . he is reborn in just this middle region, in Jambudvipa. For in the border countries there are only a few beings with a good knowledge of** learned in **the arts,** of **poetry** and so on, **but in the middle region they are reborn in abundance,** i.e., there are many of them.

Knowledge of dharma in the path is when [Bodhisattvas are established in the non-dual knowledge that] all dharmas are in their own-being the three doors of liberation and do not take even an atom as a basis. Hence he says, **Furthermore, to an irreversible Bodhisattva** who understands that all dharmas are like illusions and does not take even a mere atom as a basis **it does not occur to ask himself whether he is irreversible or not. No doubt about it arises in him, he has no uncertainty about the stage he has made his own, and he does not sink down below it.** Construe these statements with the preparatory, [fundamental, and subsequent] stages. He is talking about the knowledge [path of seeing] that is the path of freedom causing the separation attainment (*visaṃyoga-prāpti*) when uncertainty and so on are absent.

Elucidating just with an example he says, **Just as a Streamwinner has no hesitations or doubts about the fruit of a Streamwinner, if that is the stage which is his by right, just so an irreversible Bodhisattva has no hesitations or**

doubts about being on the stage of a Bodhisattva when that stage is his by right . . . And he quickly sees through any deed of Mara that may have arisen and does not come under his sway. He is teaching that understanding they are Māra's deeds and so on is the function [or result] of the separation attainment.

Expanding on this yet again with an example he says, **A man who has committed one of the deadly sins will never again, until his death, lose the thought of that action, he cannot get rid of** completely expunge **it or remove it** break the habit for a time, **but it follows after him until the time of his death. Just so the irreversible mind of an irreversible Bodhisattva has learned to stand firm on the irreversible stage which is his by right, and even the whole world, with its Gods, men and Asuras, cannot deflect him**, i.e., shift it off its own place **or divert**, i.e., make it unstable right where it is **from it.** He is teaching that knowledge of dharma in the path counteracts the three worlds when, "That irreversible thought, having transcended the world with its gods, has entered on the certainty of salvation." **He is free from hesitations and doubts about the stage which is his by right, and even after he has passed through his present life** gone on to another birth **the thoughts which are characteristic of Disciples and Pratyekabuddhas will not arise in him.** He is teaching that they are absolutely certain [in their practice], because those who apply themselves to the production of "no thought on the level of the Disciples" and so on, go forth on no other path even after they have gone on to another birth.

[690] Subsequent forbearance and knowledge of the path is when they have gained total confidence and are certain about the stage which is theirs by right—the **three** all-knowledges. Hence he says, **But when he has passed through this present life he will think: "It is not the case that I shall not win full enlightenment, I who have stood on the stage that is mine by right"**—the three all-knowledges. **He can no longer be led astray by others, and**

on the stage which is his by right he cannot be crushed. Having anticipated the doubt that this is the case with, **And why?** he says, **For, as he has stood firm on it, his mind** that has realized the five direct knowledges **becomes insuperable, his cognition** full realization of the truths **becomes insuperable. Suppose that Mara, the Evil One, in the guise of the Buddha himself were to come to him, and say: "Realize Arhatship in this very life!"** and so on. **If he considers that "this, surely, is Mara, the Evil One . . . not the Tathagata. The Tathagata has spoken just as he has,** i.e., it is just as the Buddha has said, that Bodhisattvas should not realize Arhatship, **and not otherwise."** [691] **If he sees and understands** ascertains with direct perception and through inference **that "this, surely, is Mara, the Evil One who has manufactured a magical double of the appearance of the Buddha** a Buddha's body, **and who wants to estrange me from supreme enlightenment," and if Mara, after that, turns back, then this Bodhisattva in the past has certainly been predicted to full enlightenment by the Tathagatas, and has stood firmly on the irreversible Bodhisattva-stage. Where these attributes, tokens and signs are found in a Bodhisattva, there one can be certain, beyond any shadow of a doubt** (*addhā batāyam* means *avaśyaṃ batāyam* "this is indeed certain"), **that, as he has those qualities, he has been predicted by the Tathagatas** and so on. Having anticipated the doubt that this is the case with, **And why?** he says, **For he has the attributes, tokens and signs of an irreversible Bodhisattva.**

Subsequent knowledge of the path is when they are completely devoted to the dharmas of the knowledge of aspects and so on and give up their lives for that. Hence [the Lord] says, **Furthermore, an irreversible Bodhisattva tries to gain the good dharma even if it costs him his self** costs his body **and his life** his mind. Others say the two words are to teach that they give up parts of themselves, and their entire self. **Therefore he makes a supreme effort to gain the good dharma, through his affection** love **and respect**

high regard **for the Buddhas and Lords, past, future and present. In the conviction that "the Dharma-bodies are the Buddhas, the Lords" he wins the good dharma through his affection and respect for Dharma . . . He becomes convinced that he also has joined the ranks of those who are reckoned as future Buddhas and Lords, that he also has been predicted to that supreme enlightenment, that also he will gain just this good dharma.** This teaches that they have the good fortune to gain the good dharma because of their separation attainment [from non-enlightenment reached at the sixteenth instant].

[692] Expanding on just this aforementioned knowledge [the Lord] says, **Moreover, when the Tathagata demonstrates dharma, an irreversible Bodhisattva does not hesitate or doubt.** ***Subhuti*****: Does he also not hesitate or doubt when a Disciple demonstrates dharma?** ***The Lord*****: No, he does not.** Having anticipated the doubt that this is the case with, **And why?** he says, **For a Bodhisattva who has acquired the patient acceptance of dharmas which fail to be produced does not hesitate or doubt when he hears about the unobstructed true nature of dharmas.**

You should take the sixteen instants Bodhisattvas standing on the path of seeing have realized—just these aforementioned attributes [or aspects] of Bodhisattvas with inconceivable skillful means illuminating the selflessness of dharmas—as the sign that they will not turn back. Thus [Maitreya] says,

> They turn away from the perception (*saṃjñā*) of form, etc., their thought is firm, and they reverse from the two deficient vehicles. They exhaust the branches of the concentrations and so on, and have lightness of body and mind. They are skillful in their use of sense objects, at all times lead a chaste life, and are pure in the way they earn their livelihood. They do not dwell preoccupied with skandhas and so on, obstacles, accumulation, battle, faculties and so on, or stinginess and so on. They do not take even an atom as a basis, are

certain about their own level, have stood firm on the triad of levels, and give up even their life for Dharma. These sixteen instants are the signs that the thoughtful [Bodhisattva] standing on the path of seeing is irreversible. [*Ornament* 4.47-51]

[693] Qualm: How can instants of private knowledge in the mind-streams of practitioners be marks that others can see? [Response]: Let me explain. They are signs because those who perfectly realize the forbearance and knowledge instants turn away from the perception (*saṃjñā*) of form and so on. This is a result, systematized as a subsequent, ordinary, purified mind with an aspect free of subject-object settling, that they naturally produce and that is an object others can see. This is based on the fact that the ordinary activity of yogic practitioners always conforms to their realization because it is always governed by the needs of beings to be trained.

The seventeenth, Attributes, Tokens, and Signs of Irreversibility Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament Chapter Four, *Light* Chapter Eighteen: *Emptiness*

[695] To teach the signs that those standing on the path of meditation connected with the path of seeing do not turn back, as a praise to introduce the topic, [Subhūti] says, **It is wonderful** because they have uncommon qualities, **O Lord, with how great** because, by gaining the aforementioned forbearances, they have separated from cankers that the path of seeing eliminates, **with what unlimited** because, by gaining the aforementioned knowledges, those cankers the path of seeing eliminates will not recur, **and measureless** because after that they gain the knowledge that consummates (*abhinirhṛ*) the knowledge of all aspects **qualities a Bodhisattva is endowed.** The Lord says, **So it is Subhūti** in praise, and having anticipated the doubt that it is not right to agree with him with, **And why?** he says, **For an irreversible Bodhisattva has gained a cognition that is endless** because it has endless aspects **and boundless** because you cannot objectify it in any way, **and on which Listeners and Pratyekabuddhas have no claim** because nothing in the world can move it from its place.

[696] Having established the connection in that way [Subhūti] says about the original topic, **For eons on end the Lord could go on expounding the attributes, tokens and signs of an irreversible Bodhisattva. Hence he now might indicate the very deep** (he repeats [the word "deep," rendered "very deep" in English], to teach that meditation is repeated habituation) **positions** (*sthāna*) a word for *sthiti* [in the sense of something that remains standing] **of a Bodhisattva which are connected with perfect wisdom.**

He means that since the Lord is capable of expounding the attributes [or aspects] and so on [of all irreversible Bodhisattvas] he should therefore speak about the deep positions—about the signs that those standing on the path of meditation are irreversible.

[In the *Twenty-five Thousand* the Lord says] the path of meditation is a place where Bodhisattvas stand and "fulfill the four applications of mindfulness, etc. *to*: the eighteen special Buddhadharmas," to teach that the path of meditation is in a connected series by teaching that it causes the fulfillment of every realization. Based on the axiom that "knowledge of something differentiated does not arise without grasping the feature that differentiates it,"[189] [the Lord], differentiating this path of meditation, says, **Well said, Subhuti. You obviously bring up the very deep positions**, i.e., the deep path of meditation **because you want to go into** realize [the subject]. Question: What is its depth (*gāmbhīrya*)? [The Lord] says, **"Deep"** (*gambhīra*), **Subhuti, of Emptiness** that has no grasper **that is a synonym** and so on. This abstract noun "depth" (*gāmbhīryam*) explains [what is deep about the path of meditation. "Deep" is a synonym] **of the Signless** that is not grasped, **the Wishless** because even knowledge free of subject-object duality does not exist as a real thing (*vastu-sat*) that you can attain, **the Uneffected** that does not have the three marks of arising, [lasting, and perishing] or is spontaneously there, [697] **the Unproduced** that has no cause, **of No-birth** that does not link up [with anything], **Non-existence** free from opposition to the path of seeing, **Dispassion** free from the embrace of opposition to the path of meditation, **Cessation** qualified by the non-production of future suffering, **Nirvana** a station that is a dwelling place without signs, calm, and at ease, **and Departing** because the absence of suffering in this life is its result. Some say you should explain the different meanings of "emptiness" and so on like that. You should take all the words as teaching just the Dharma Element from conceptually different points of view (*vyāvṛtti*).

To teach that the depth of emptiness and so on is free from the extremes of superimposition and over-negation [Subhūti] asks rhetorically, **Lord, this is a synonym only of these dharmas, not of all dharmas?** He has left out [the question marker] *kim* after *bhagavan*. In response [the Lord] says, **It is a synonym of all dharmas.** Having anticipated the doubt that this is the case with, **And why?** he says, **For form, etc. is deep.** He asks why this is the case with, **How is form, etc. deep?** and replies, **As deep as Suchness, so deep is form, etc.**, i.e., just as emptiness is deep, so too, form and so on is deep because in reality it is not produced. This fact that in suchness there is no form refutes the superimposition extreme. [698] **As deep as the suchness of form, etc., so deep is form, etc.**, i.e., as Nāgārjuna says, "You assert that a dependent origination is just emptiness." Thus just the suchness of form *is* form and so, on the covering level, just fine when not analyzed. This fact that there is no suchness other than form and so on counteracts the over-negation extreme. In summary he says, **Where there is no form, etc. that is the depth of form, etc.**

Subhūti says, **It is wonderful** (he is amazed because [the Lord] has explained the two meanings of just one thing simultaneously) **how** (*yāvat*)—the word negates settling, and takes non-settling and so forth as positive **by a subtle device** a step by step [presentation] not to terrify [listeners] **you have prevented** [them from settling down on] **form, etc. and nicely explained nirvana at the same time.** He must be saying that since [the Lord] has negated form and so on in suchness, he has prevented [settling] impeding [consciousness] from entering into form and so on, and right there, when familiarity with emptiness has been cultivated, is nirvāṇa.

In brief, since in emptiness and so on there is no form and so on, and emptiness and so on is not other than that [form and so on] there is freedom from the extremes of superimposition and over-negation, respectively. That is the emptiness and so on that is the depth of emptiness and

so on. The path of habituation is deep because it has such depth. Thus [Maitreya] says,

> Deep is the path of meditation. Depth is emptiness and so on. The depth is freedom from the extremes of superimposition and over-negation. [*Ornament* 4.52]

[699] Having thus given an exposition of the differentiating feature, about the differentiated path of meditation [the Lord] says, **A Bodhisattva reflects** with wisdom arisen from listening, **ponders** (*tul*) with wisdom arisen from reflection, **and meditates** with wisdom arisen from meditation **on these deep, deep stations.** Alternatively construe them with wisdom at the preparatory, fundamental, and subsequent stages of meditative stabilization, respectively. Question: Again, what is the range [or object] (*viṣaya*) of the path of meditation.[190] [In response he] says, [the Bodhisattva meditates] **as follows: 'I must stand as is commanded in the perfection of wisdom** in the Aids to Penetration section, **I must train myself as it has been explained in the perfection of wisdom** in the Path of Seeing section, **I must progress as it has been pointed out in the perfection of wisdom'** in the Path of Meditation section. You should explain it like that. Thus [Maitreya] says,

> The path of meditation is continual reflection, weighing (*tul*), and meditation on the aids to penetration, path of seeing, and path of meditation. [*Ornament* 4.52]

Then there are six statements: **If** [that Bodhisattva] thus **perfects himself, thus meditates, thus investigates, thus makes an effort, thus strives, thus struggles** based on the four aids to penetration, and the paths of seeing and meditation, **for one day only** [it is a great deed. Question]: Why is just that the range [or object] of [Bodhisattvas on] the path of meditation? [Response]: There is no fault because it is in a continuum. Each earlier is [the object] of each later.

[700] The Lord asks [rhetorically] about the benefits of the path of meditation with, . . . **how great is the deed he does during that one day?** How great a merit do those Bodhisattvas make during a single day when, by reflecting and so on [on the Perfection of Wisdom], they make a perfect effort here on the path of meditation just for a single day? He answers, **If a man, moved** because he has strong lust even though the object is tiny **by considerations of greed** because he has many lustful thoughts, **had made a date** saying, "You should come to such-and-such a place" **with a handsome** a beauty in general, **attractive** in her particulars, **and good-looking** nice to see **woman,** [701] **and if now that woman were held back by someone else and could not leave her house** (some say because [somebody] would get [her], others because [somebody] would see [her]), **what do you think, Subhuti, with what would that man's preoccupations be connected?** *Subhuti*: **With the woman, of course. He thinks about the things they will do together** at the beginning as they engage in the acts that accord with the great pleasure that he hankers after, **and about the joy** in the middle, **and the fun** at the end, respectively. **He thinks about the delight he will have with her** as everything happens just as he wants. *The Lord*: **Will he have many such ideas in the course of the day?** *Subhuti*: **Many indeed.** *The Lord*: **As many such ideas as he has,** i.e., the number a person moved by considerations of greed has **in the course of a day, for so many aeons a Bodhisattva spurns birth-and-death** extinguishes karma, **turns his back on it** holds it in check, **seeks to end it** by not producing anew the series of births in saṃsāra. Because [a Bodhisattva] has thus gained incalculable wholesome [roots from just that] this must be a statement to teach the three benefits of the path of meditation marked by [the action of Bodhisattvas who] spurn, turn their back on, and leave behind [saṃsāra] for immeasurable eons. **When as ordained** in the Aids to Penetration section **he stands, as described** in the Path of Seeing section **he trains, as explained, expounded,**

and pointed out in the small, middling, and big Path of Meditation sections **he progresses, meditates, and strives he also gets rid of those faults that cause him to turn away from enlightenment**. Connect them in that way. In conclusion [the Lord] says, **A Bodhisattva, a great being who gives himself up to devotion to perfect wisdom while dwelling completely in mental activities connected with perfect wisdom on one day does so many such deeds** . . . He has left out what comes right after that: "[so many such deeds] . . . that he gives up the series of births for immeasurable eons."

Now [Maitreya] must investigate the subdivisions of the path of meditation. The master Vasubandhu says [in his *Treasury of Knowledge Autocommentary*][191] that there are "nine divisions because the three root divisions (small, middling, and big) are each again subdivided into three (small, middling, and big)." You should know that these subdivisions of the counteracting side are matched with the subdivisions of the opposing side. Take these as "the small-small path eliminates the big-big" conceptualization, "and so on, up to, the big-big path eliminates the small-small" conceptualization. "This is because you cannot have a big path right from the beginning, and because when you have produced a big path you cannot have a big canker. Just as you wash out the grosser dirt from dirty clothes earlier, and the subtler [stains] later, and just as [702] a tiny light destroys gross darkness is the example for this. Bright dharmas are stronger and dark ones are weaker, so even a moment of a small noble path uproots big cankers that have come down one after the other in the beginningless cycle of existence. This is like a [single] triple procedure that clears up even imbalances [of the humors] that have developed over a long period of time, and like an instant of a tiny lamp that dispells great darkness."

There, in another demonstration, [the Lord] gives an exposition of the counteracting side division by teaching greater and greater superiority of merits, and the opposition

side division by explaining merits that are exceeded. To explain the [first merit that is exceeded]—the big-big conceptualization, based on the idea that, "for Bodhisattvas conceptualizations are cankers," he says, **One Bodhisattva gives gifts for eons numerous as the sands of river Ganges, but is lacking in perfect wisdom.** About the small-small path [of meditation that counteracts it] he says, **Superior to him** the one giving gifts **is the Bodhisattva who, for one day only, makes endeavors about perfect wisdom** because he gains incalculable, immeasurable, unlimited merit.

About the middling-big conceptualization he says, **One Bodhisattva gives** delivers over **and bestows** does it steadily for a long time **gifts on all the classes of holy persons—from Streamwinners to Tathagatas—for aeons numerous as the sands of the river Ganges, but is lacking in perfect wisdom.** [703] About the middling-small path he says, **A Bodhisattva who for only one day stands, trains and makes endeavors about perfect wisdom as is ordained, described, and explained begets greater merit**, i.e., that is incalculable and so on **than the prior one.**

Teaching the small-big conceptualization he says, **One Bodhisattva not only bestows** (*pratiṣṭhāpayet*) **gifts as indicated**, i.e., on all the classes of holy persons—from Stream-enterers through Once-returners up to Tathāgatas—for eons numerous as the sands of the river Ganges, **but in addition observes the moral precepts** because of fearing [immorality] in even the tiniest measure, **but is lacking in perfect wisdom.** About the big-small path he says, **A Bodhisattva, a dweller in perfect wisdom, would beget a greater merit than the prior one if, after he had emerged from his mental work on perfect wisdom**, i.e., from cultivating the Perfection of Wisdom, **he would demonstrate** (*deśayet*) **dharma.**

Explaining the big-middling conceptualization he says, **One Bodhisattva not only bestows gifts as indicated, but in addition observes the moral precepts, and in addition is endowed with patience** [704] **that is** not bothered

by harm that others do, [embraces sufferings, and is certain about dharmas], **but is lacking in perfect wisdom.** About the small-middling path he says, **A Bodhisattva, a dweller in perfect wisdom, would beget a greater merit than the prior one if, after he had emerged from his mental work on perfect wisdom, he would give the gift of** (*dadyāt*) **dharma,** i.e., set it in motion perfectly. Hence this is superior to when [the Bodhisattva] earlier "demonstrates (*deśayet*) dharma."

Teaching the middling-middling conceptualization he says, **One Bodhisattva not only bestows gifts as indicated, but in addition observes the moral precepts, and in addition is endowed with patience, and even in addition to that exerts vigor** strenuous perseverance **and makes endeavors about the trances and wings of enlightenment, but is lacking in perfect wisdom.** About the middling-middling path he says, **But still a Bodhisattva would beget a greater merit than the prior one if, after giving the gift of dharma as said before, he turns it over to** sends it forth, while taking something as a basis, to **full enlightenment.** So [the Lord] is going to talk about a special [turning over] right after this where he will talk about [the Bodhisattva who] "employed the kind of turning over that has been taught in the perfection of wisdom." This turning over within taking the earlier gift of dharma as a basis must, therefore, also be the small-middling conceptualization relative to the turning over that he is going to explain. [705] About the small-middling path [that counteracts it] he says, **Greater still** in comparison to turning over that takes something as a basis **would be the merit of a Bodhisattva who not only gave the gift of dharma, not only turned it over to full enlightenment, but employed the kind of turning over that has been taught in the perfection of wisdom** that does not take any dharma as a basis.

He is pointing out the big-small conceptualization where he says, **One Bodhisattva gives the gift of dharma as indicated, turns it over to full enlightenment employing**

the kind of turning over that has been taught in the perfection of wisdom, but makes no further efforts about it in meditative seclusion does not stabilize thought to dwell in the Perfection of Wisdom after turning [the gift] over [to enlightenment]. About the small big-path he says, **That Bodhisattva's merit is less than that of one who also makes efforts about it in meditative seclusion**, i.e., pays even more attention to it **and who, taken hold of by perfect wisdom, causes that meditative seclusion to be not devoid of perfect wisdom.** He clarifies this by saying, **This Bodhisattva who also makes efforts about it in meditative seclusion begets the greater merit.**

[706] To explain the middling-small conceptualization [Subhūti] says, **How**, since it comes about from the seed of imagination (*vikalpa*), **can one say that** when turning over [the gift to enlightenment] **he begets the greater merit since**, i.e., given that **the Lord has described all accumulation** mental exertion (*ābhoga*) **as discrimination** (*vikalpa*), i.e., error? The Lord responds that the merit is greater because, even though it is imagination, still it comes about on the covering level in an illusion-like state without error. Thus about the middling big path he says, **In that case also**, i.e., at the stage of the eighth division of the path of meditation, but not before, **this** heap of **accumulation of merit** produced by karma **on the part of a Bodhisattva who courses in perfect wisdom must be described as just empty** of subject, object, and of subject and object because it originates from error, **worthless** because of the force of the emptiness of emptiness, great emptiness, and the emptiness of ultimate reality, **insignificant** because of the emptiness of the conditioned, of the unconditioned, of what transcends limits, of before and after, and of non-repudiation, **and unsubstantial** because of the nine kinds of emptiness of an essential nature and so on, of a mark, and the emptiness of the non-existence of own-being. There others say the four words "empty" and so on are for armor, setting out, equipment, and going forth practice, respectively.

About the small-small conceptualization he says, **To the extent that Bodhisattva** (he has left out "whose attainment [of merit] is categorized as calculable, measurable, and so on" [unlike] the next [Bodhisattva]) **goes on contemplating all illusion-like dharmas in this manner** through the aspect of the emptiness of subject and so on, **to that extent he becomes one who does not lack in perfect wisdom.** [707] About the big big-path he says, **And to the extent that he does not lack in perfect wisdom, to that extent he begets an incalculable and immeasurable** (and by implication "measureless") **heap of merit** since it does not come about from the seed of imagination.

Inquiring about their difference [Subhūti] says, **Is there any distinction** any secondary, i.e., shared mark **or difference** any own-being, i.e., specific mark **between incalculable and immeasurable**? About the shared mark he says, **It** this merit object **is 'immeasurable'** without measure **because in it all measurements** (*pramāṇa*) **must cease** (*uparamante*)—direct and inferential valid cognitions do not operate on it—because direct cognition cannot get at it as an object, and inference cannot infer it. Some say this teaches that the realization, [i.e., the path of meditation at this level] is a conditioned phenomenon and is mastery [of the merit accumulation required for enlightenment]. **It** the merit **is 'incalculable' because it exhausts all efforts to count it,** there is no number for it so you cannot get it to finish at a certain number. Some say this teaches that this [path of meditation] is a realization of sameness.

About its own-being mark [Subhūti] says, **This must be a *paryāya*** ("an explanation of one thing that stands for many"), i.e., one of a set (*prabheda*) **so** (*yad*) an indeclinable that means *yena* ("because of which") **the skandhas must be immeasurable too.**[192] [708] The Lord repeats what Subhūti has said in praise with, **You said, "This must be an explanation of one thing that stands for many so the skandhas must be immeasurable too!"** Having repeated it, he teaches that it is so with, **This must be an explanation of one thing**

that stands for many because of which, i.e., because [the merit] is, in its own-being, essentially the Dharma Element, **the skandhas must be immeasurable too.**

You should be certain that even though, ultimately, the mark of the path of meditation is emptiness, still, because of different conceptualizations and antidotes it is in a continuum that is divided in the aforementioned nine ways on nine levels (the non-forbidden neighborhood of the [first] concentration and so on), or, through the force of great skill in means, the nine, Desire Realm level and so on,[193] respectively. Thus [Maitreya] says,

> Because it is in a continuum they assert that it is subdivided into nine small, middling, and big small and so on subdivisions. [*Ornament* 4.53]

Qualm: He has used the language of results—different merit entities that are incalculable, immeasurable, and without-measure, based on each subdivision—so there will be many different causes too, so why is the path of meditation subdivided into nine? Having this in mind, [Subhūti] says, **Of what is that term "immeasurable" a synonym**? In response [the Lord] says, **It is a synonym of emptiness, of the signless, of the wishless**, i.e., of the aspect of the path of meditation that is, in its own-being, the three doors to deliverance. [709] [Subhūti], understanding that it is a term for just the ninth subdivision [of the path of meditation] because that is its maximum limit, says, **Is it a synonym only of those**, i.e., is it **not** a synonym **of** all **other dharmas**—of the first subdivision [of the path of meditation] and so on? In response to that statement [the Lord] says, **Have I not described all dharmas** the first subdivision and so on **as empty**? [Subhūti] says, **As simply empty has the Tathagata described all dharmas** all the divisions that, in their own-being, are the three doors to deliverance, because the principle is equally true for all. Having taught that emptiness is a term for all the divisions, about what **his explanation also**

stands for (*paryāyārtha*) [the Lord] says, **And, being empty, they are also inexhaustible. And what is emptiness, that is also** (the word brings in being incalculable and so on) **immeasureable.**

Because declarations that [merit] is incalculable, immeasurable and so on are, in their own-being, speech-language connected to a single referent coming forth in different forms based on different ways of conceptualizing (*vyāvṛtta*), therefore, ultimately, they do not bear [analysis] as divisions of the path of meditation with the aforementioned mark [of emptiness]. So [the Lord] says, **Therefore, then, according to ultimate reality, no distinction or difference can be apprehended between these** incalculable and so on **dharmas.** [710] Still, on the covering level, the Tathāgata asserts these demonstrations—the aforementioned declarations—that are outpourings of the Dharma Element, the own-being of which is great compassion that takes nothing as a basis, are words making it clear to ordinary beings that great results arise. So he says, **As talk have they** incalculable [merit] and so on **been described by the Tathagata. One just talks when one speaks of 'immeasureable' or 'incalculable'** and so on. **This exposition has by the Tathagata been described as the consummation of his demonstrations** (*deśanābhinirhāra-nirdeśa*). Dissolve the compound word as follows: "the consummation of demonstrations" (*deśanābhinirhāra*) is the Dharma Body because the demonstration (*deśanā*) is consummated (*abhinirhriyate*), i.e., arises from it. On the language covering level it is its exposition (*nirdeśa*). Thus [Maitreya] says,

> Ultimately, declarations about the incalculable and so on do not bear [analysis]. The Sage asserts that on the covering level these are outpourings of pity. [*Ornament* 4.55]

Because the declarations are outpourings from the compassion of the Tathāgata they will have to be objects within the range of everyone. [Subhūti, therefore, under-

stands what the Lord is saying and] says, **It is wonderful to see the extent** (*yāvat*) the word brings in immeasureable and so on **to which the Tathagata has demonstrated the true nature** in the form of nirvāṇa **of all these dharmas** the nine divisions [of the path of meditation], the first and so on, **and yet the true nature of all these dharmas is inexpressible** because different words and meanings cannot be apprehended. **As I understand the meaning of the Tathagata's teaching** the aforementioned demonstration, **even all dharmas** form and so on **are inexpressible.** [711] The Lord agrees and says, **So it is** and so on. He repeats [Subhūti's "even all dharmas are inexpressible"], anticipates the doubt [that this is the case] as before with, **And why?** and then says, **For one cannot properly express the emptiness of all dharmas in words**, i.e., when you have denied knowable object and all other such distinctions you say "emptiness," so all dharmas are empty and you cannot express them in words.

Qualm: The path entity in the form of the true nature of dharmas, that you assert, is ultimately without any own-being, so you cannot say it is true reality or anything else besides. Hence it is not tenable that its opposing side declines and its counteracting side increases, respectively, because there is no special feature that inheres in it. [Thinking] thus [Subhūti] says, **Can something have growth, or diminution, if it is inexpressible**? The Lord says, **No Subhuti**, not in true reality. [Subhūti], intending that you cannot make a presentation of a path named "meditation" if none of the class of nine, big-big and so on conceptualizations is removed, and if none of the class of nine, small-small and so on paths is attained, says what the unwelcome consequence is with, **But if there is no growth or diminution of an inexpressible entity** the path of meditation, **then**, because the perfection of giving and so on are its subdivisions, **there can be no growth or diminution of the six perfections**. [712] And if that is the case what is the fault? He says, **And how** (this is in an excluding sense) **could a**

Bodhisattva win full enlightenment through the force of these six perfections, if they do not grow, and how, referring to the accumulation [of the necessary prerequisites], **could he come close to full enlightenment, since, without fulfilling the perfections he cannot come close to enlightenment.** Thus [Maitreya] says,

> Diminution and growth, when the entity cannot be expressed [in words], are not tenable. The so-called "meditation" path does not diminish nor build up. [*Ornament* 4.56d]

Ultimately there is not even the unwelcome consequence so [the Lord] says, **So it is Subhuti. There is certainly no growth or diminution of a perfection-entity.** On the covering level, however, just as enlightenment performs a function, so too does the path of meditation, therefore he says, **A Bodhisattva who courses in perfect wisdom, who develops perfect wisdom, and who is skilled in means, obviously does not think** does not, having taken anything as a basis, produce the thought **that "this perfection of giving grows, or this perfection of giving diminishes." But he knows that** "**this perfection of giving is a mere word." When he gives a gift he turns over to full enlightenment the mental activities, the productions of thought, the roots of good which are involved in that act of giving. He turns them over** [for the welfare of others] **like enlightenment.** That is, right and perfect enlightenment, in which no special feature inheres, establishes the desired welfare [of others] on the covering level, through the mere force of it, because it gives rise to the appearance of a special entity that appeals to the minds of trainees with merit and wisdom so that the merit they have turned over grows. [The Bodhisattva who] turns over [the gift, etc., on the path of meditation establishes the welfare of others] like that. Thus he is asserting that when [Bodhisattvas] cultivate and realize this path of meditation in which no special feature inheres, because it is like an illusion, it removes adventitious stains. So you make

a presentation of it, in accord with how things are on the covering level, as performing a function, because its opposing side declines and its counteracting side increases, respectively. Thus [Maitreya] says,

> [The Lord] asserts that this [path] also accomplishes the desired aim, like enlightenment. [*Ornament* 4.57ab]

[714] He gives a detailed exposition of the same topic in five parts where he says, **And he proceeds in the same way when he takes upon himself the moral obligations** and so on.

[Subhūti] asks, What is the mark of enlightenment? with, **What is this supreme enlightenment**? and the Lord replies, **It is Suchness**, in the sense that the own-being of the Tathāgata that is made up out of the non-conceptual, illusion-like, knowledge Dharma Body and so on is, in its essential nature, suchness. [715] He intends to say that the path of meditation also is in essence suchness. Thus [Maitreya] says,

> He asserts "enlightenment" has "suchness" for its mark, and that [path] has that mark as well. [*Ornament* 4.57cd]

But suchness neither grows nor diminishes because that is its essential nature. He has left out "and neither do enlightenment nor the path." In that way he has expressed the unmistaken cause and effect relation, because cause and effect, or effect and cause, are each presented based on the nature of the other, [i.e., you posit a cause when there is an effect, and an effect when there is a cause]. To teach that there can, nevertheless, be a path on the covering level the Lord says, **A Bodhisattva who repeatedly and often dwells in mental activities connected with** linked to **that** the path of meditation **thus** in that manner (*tathā-rūpeṇa*) **comes near to the supreme enlightenment, and he does not lose those activities again.** The two words "repeatedly" and "often"

are because of the preparation and subsequent stage subdivision. It is not tenable that [Bodhisattvas] dwell [in mental activities] at the fundamental stage because [the fundamental stage of the path of meditation] consists of that [suchness alone]. In conclusion he says, **It is certain that there can be no growth or diminution of an entity** the path of meditation **which is beyond all words, and that therefore neither the perfections, nor all dharmas, can grow or diminish. It is thus that, when he dwells in mental activities of this kind, a Bodhisattva becomes one who is near to enlightenment.**

The eighteenth, Emptiness Chapter, of the *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER NINETEEN: *Sister Gaṅgādevā*

[717] Qualm: It is not possible, even on the covering level, that [the path of meditation] performs its function by giving rise to the appearance of a special entity in the mind (*citta*). Voicing this [Subhūti] says, **If a Bodhisattva wins full enlightenment, is that due to the production of the first thought** (*citta*) **of enlightenment or due to the last thought**? He means that Bodhisattvas do not awaken to enlightenment through each separate first or last thought, since all the topics of the knowledge of all aspects and so forth that establish a Buddha's enlightenment do not appear in each separate earlier or later thought. Since [scripture] says that "the [mind]-streams of beings are one [thinking-mind] consciousness" it is impossible [that many thinking-mind consciousnesses arise in a single mind at the same time] so nobody entertains the doubt, "Maybe [Bodhisattvas] awaken to enlightenment through many simultaneously produced instants of thought in which appear the [Buddha]dharmas that establish the desired aim." The idea that many earlier or later thought instants that have arisen in a sequence to make [a mind] that knows the [Buddha]dharmas establish the unsurpassed enlightenment of the Buddha does not make sense (*asaṃgata*) either.[194] So [Subhūti] says, **The earlier act of thought is not put together** (*asamavahita*) **with the later and the later act is not put together with the former**, because the earlier and later [productions of the thought] are unrelated (*asambandha*) **to** each other because they perish **with** no subsequent **arising**, respectively, and hence do **not touch** (*asaṃśliṣṭa*).

Therefore there could be no unsurpassed enlightenment is the idea.

[718] [The Lord] does not accept the former position, so he responds to the latter position by using the common sense (*prasiddha*) example of an oil lamp with, **What do you think, Subhuti, is the wick of a burning oil lamp** (*taila-pradyota*) a lamp (*pradīpa*) **burned up by the first incidence of** encounter with **the flame, or by the last incidence of the flame?** [Subhūti] says, **Not so**, each is not capable. To elucidate just that he says, **It is not burned up by the first incidence of the flame.** At the first instant when the wick and flame meet, in the absence of the second instant, there are no burner and burned marked as cause and result because their respective causes bringing them together with each other at the same time do not produce the special feature. Then let just the last instant of the lamp burn it. [Subhūti] says, **nor is it burned up independent of the first incidence.** The later instant of flame burns the wick dependent on the lamp's first instant, but in the absence of the first instant there can be no second instant. The logic applies as much to the later instant as to the first, so he says, **And it is also not burned up by the incidence of the last flame.** Even at the second instant, when a wick and flame arise with a special feature, still, in the absence of the first instant there are no burner and burned marked as cause and result because [such a second instant] would not even arise conventionally, because, [were it to do so], it would lead to the unwelcome consequence that it would exist, and so forth, permanently. Then let just the first instant of the lamp burn it. He says, **nor is it burned up independent of the second incidence.** The former instant of flame burns the wick dependent on the lamp's later instant, but in the absence of the later instant the first instant is incapable of doing the burning.

[719] Since neither can [burn it] separately, [the Lord] implicitly asserts what strikes [a reader], namely, that the capacity is in both. To teach this [the Lord] again inquires, **Has then this wick been definitely burned up?** [Subhūti]

cannot gainsay this assertion so he says, **Yes Lord**. What he means is that even though earlier and later instants simultaneously perish with a subsequent arising, respectively, and hence do not collect together (*asaṃsṛṣṭa*), nevertheless, contingent on a first instant specially qualified by the lamp and wick that have been produced and brought together, there may be a second lamp and wick instant specially qualified as affected by a surpassing capacity because of that power of the connection between cause and effect, just fine [on the covering level] when not analyzed, there through the dharmic truth of dependently originated things conditioned by something else. At that time, even though the perishing happens without a [further] cause, there are burner and burned marked as cause and result so the earlier and later instants burn the wick. [The Lord] connects the preceding meaning to the topic at hand with, **In the same way, it is neither through the first nor through the last thought of enlightenment, nor independent of them that a Bodhisattva wins full enlightenment**. This is easy to understand.

[Someone might mistakenly think]: Enlightenment is not from each of the pair of earlier and later instants separately, [720] so [Bodhisattvas] reach enlightenment through simultaneously produced [instants. The Lord] therefore says, **He does not win it through these productions of thought**, intending that [scripture] says, "the [mind]-streams of beings are one [thinking-mind] consciousness," so it is impossible [that many thinking-mind consciousnesses arise in a single mind at the same time. Attempted defense of discredited thesis]: "Well then let them win enlightenment in some other way." [In response the Lord] says, **nor otherwise than through them.** They do not win enlightenment through a thought other than the aforementioned ones because it does not exist. "Well then let enlightenment be a total impossibility." [In response] the Lord says, **And yet he does win full enlightenment**. What he means is through the example of a lamp that finally makes known that

both earlier and later instants operate on a single object, as before, Bodhisattvas awaken to unsurpassed enlightenment through both productions of the thought, because, in dependence on a former consciousness in which certain topics that establish enlightenment appear, a later consciousness arises in which special topics additional to those appear.

The example given above has to be referring to the eight, deep, true dharmic natures. Thus [Maitreya] says,

> Enlightenment is not joined to [or possible through] (*yuktā*) the earlier or later thought. By using the example of a lamp [the Lord explains] there are eight, deep, true dharmic natures. [*Ornament* 4.58]

[721] Having given an exposition of an ancillary topic connected with the subject at hand, now, to explain the marks of irreversibility of Bodhisattvas stationed on the path of meditation, he has to explain the location of the depth in eight forms (*aṣṭa-vidha*). Therefore, first speaking about the depth of production [Subhūti] says, **Deep is this conditioned coproduction. Through none of those thoughts does a Bodhisattva win full enlightenment, and yet he does win it**. Thus he accepts that they realize enlightenment through the two instants on the covering level. Since even that does not make sense [the Lord] says, What, **will that thought** there at first instant **that has stopped be again** on the covering level **produced** at the second instant, so that through the two instants enlightenment will make sense? [Subhūti] says, **No Lord**, because you cannot again produce [an earlier instant] that has perished without a subsequent [arising]. He means that since a result without a cause is not possible, enlightenment through the two instants makes sense because it is the custom to say that the work of the first instant is there, at a remove, even in the work of the second instant, even though, even on the covering level, the work of the first instant is not the main thing. So he must be saying that this special entity produced not

from the earlier and later instants, nor independent of them, is the depth of production.

About the depth of stopping [the Lord] says, **That thought that has been produced**, i.e., that is past, the existence of which has perished, **is it doomed to stop** (*nirodha-dharmin*), [i.e., already in the process of stopping]? [Subhūti] says, **Yes it is**, because in true reality it is a cessation (*nirodha*). Cessation is emptiness. It is "doomed to stop" because it has just that feature (*dharma*), i.e., has suchness as its essential nature. [722] [Question]: Does [the thought] stop at its second instant? [Having in mind the impossibility of that] the Lord says, **If something is doomed to stop, will that be destroyed?** [Subhūti] says, **No, O Lord**, intending that just being produced is to have got into the throws of stopping, and to have that for its essential nature, so how, then, could it stop again? [Question]: Is a future [thought] doomed to stop (*nirodha-dharmopeta*)? [Having in mind the impossibility of that], the Lord says, **That thought that has not been produced, will that stop?** [Subhūti] says, **No, O Lord**, an unproduced [thought] is not doomed to stop because to perish is to be something whose existence comes to an end. [Question]: Does it then stop at the next instant? [Having in mind the impossibility of that] the Lord says, **Will what is doomed to stop stop?** [Subhūti] says, **No, O Lord**, in the absence of a first instant there is no stopping at a second instant, so it does not stop at the next instant. [723] [Attempted defense of discredited thesis]: Well then a present [thought] stops. [Having in mind the impossibility of that] the Lord says, **Will that thought neither doomed to production nor to stopping stop?** Because a present [thought] is not produced again it is not "doomed to production," and while it exists it is not perishing so it is not "doomed to stopping." [Subhūti] says, **No, O Lord**, intending that it does not have a single own-being or many. [Attempted defense of discredited thesis]: Well then a non-existent [thought] stops. [Having in mind the impossibility of that] the Lord says, **If a dharma is, by**

its essential original nature (*prakṛtyā*) because of what it is (*sva-rūpeṇa*), **stopped already in its own-being,** what! **will** just **that dharma** called non-existent that does not have the own-being of form and so on **stop**? [Subhūti] says, **No, O Lord**, because he has just negated an entity that stops in the three periods of time, so a non-existent is not found and does not stop. [Attempted defense of discredited thesis]: Well then [thought in] an illusion-like state stops. [Having in mind that this too is impossible] the Lord says, **Will the true nature of dharmas be stopped**? [Subhūti] says, **No, O Lord**, in reality it does not stop because the true nature of dharmas, as something just fine only when not analyzed, is false (*alīka-rūpa*). He is talking about the depth of stopping because all produced things, in their essential original nature like illusions, nevertheless stop on the covering level.

[724] About the depth of suchness, [i.e., the suchness of the state of lasting that is between production and stopping, the Lord] says, **Will** (he has left out "a Bodhisattva") **stand firm** (*sthāsyati*) **in the same way in which Suchness stands firm**? [Subhūti] says, **Yes he will** because [suchness] is the object of [a Bodhisattva's] non-conceptual knowledge. [Someone may say]: Let the suchness of Bodhisattvas during the three [production, lasting, and perishing] time periods be permanent while [they] stand, like suchness. [Having in mind the impossibility of that] the Lord says, **What do you think, Subhuti, will then that Suchness not be in danger of being changed away from its overtowering immobility** (*mākūṭasthā bhūt*), i.e., "will it not become impermanent" (because the [negation word] *a* [at the beginning of *akūṭasthā*] merges [with the *ā* at the end of *mā*]), even though suchness is immobile and permanent. [Subhūti] says, **No Lord**, [suchness does not become impermanent] because [suchness] is the own-being of a covering-level momentary entity (*padārtha*), [not the covering level entity itself], because [Nāgārjuna] says, "You [Lord] assert that a dependent origination is just emptiness."

[Attempted defense of discredited thesis]: In that case [the suchness of a Bodhisattva on the path of meditation] will not be deep because it will be an entity. [This is impossible so the Lord] says, **Deep is Suchness?** [And Subhūti] says, **Yes Lord**, i.e., even though [Bodhisattvas] understand a form entity and so on, because they are not able to directly realize [their] suchness as not other than them, [suchness] is deep and hard-to-know.

About the depth of the knowable [object the Lord] says, **Is thought in Suchness**? [725] Because suchness does not exist as a substratum [Subhūti] says, **No Lord.** [Attempted defense of discredited thesis]: Well then thought must not be different from suchness. [Having in mind that this is impossible the Lord] says, **Is thought Suchness**? [Subhūti] says, **No Lord** thought is not exactly suchness because a covering level [truth] and an ultimate [truth] remove each other. [Attempted defense of discredited thesis]: Necessarily, then, thought is other than suchness. [Having in mind that this is impossible the Lord] says, **Is thought other than Suchness**? [Subhūti] says, **No Lord,** intending "there is no dharma over and above the Dharma Element." This is saying that this entire reality (*vastu*) that is mind only, neither other than, nor the same as suchness, is the depth of the knowable [object].

About the depth of knowledge [the Lord] says, **Can you see Suchness**? [Subhūti] says, **No, Lord**, intending, "In true reality I do not see suchness because suchness is the own-being [of seeing]. Hence seeing that is just not seeing is the depth of knowledge."

[726] About the depth of practice [the Lord] says, **One who courses thus** in the form of suchness **he courses in the deep?** [Subhūti] says, In true reality **he courses nowhere at all.** To elucidate just this, having anticipated the doubt [that that is the case] with, **And why?** he says, **For these ideas** (*samudācāra*) **of his do not proceed, they do not happen** (*samudācaranti*). This is saying that because "these ideas" special features of practice of [a Bodhisattva] who stands

in suchness "do not proceed" and "do not happen" because there are no truly real causes and effects, respectively; therefore, [for Bodhisattvas abiding] in the true nature of dharmas, practice is not practicing anywhere at all. This is the depth of practice.

About the depth of non-duality [the Lord] says, **Where** in which object **does a Bodhisattva course** practice **when he courses in perfect wisdom?** [Subhūti] says, **In ultimate reality**, intending that [Bodhisattvas] course in the Dharma Element because there are no dualistic ideas of sign and no sign. Thus this is the depth of non-duality. Elucidating just this [the Lord] says, **When coursing in ultimate reality does he course in a sign?** [Subhūti] says, **No Lord**, [727] [Bodhisattvas] do not course in a sign marked by settling on existence and non-existence because the Lord has denied the perception of signs and no signs

About the depth of skillful means [the Lord] says, **Is then the sign to him something which he has not undone by meditational development**, i.e., has not eliminated, has not removed? [Subhūti] says, **No Lord**, the fact that you cannot get at any dharma means a sign is not something that is not destroyed. Qualm: In that case they have eliminated the sign. [Having in mind that this is impossible the Lord] says, **Does then the sign become to the Bodhisattva who courses in perfect wisdom, something which he has undone by meditational development?** Because they make no effort to forsake signs they do not eliminate them at all, so Subhūti says, **That Bodhisattva does not make any efforts, while he courses in the course of a Bodhisattva, to reach here** in this present birth **the state in which all signs are forsaken**, i.e., Bodhisattvas do not endeavor, do not work at it. Question: And if they were to eliminate them what fault would there be? He says, **If he were to reach that state before all Buddha-dharmas are complete in him, he would automatically become a Listener.** [728] Qualm: How can one thing be both eliminated and not eliminated? He says, **The skill in means of a Bodhisattva consists in this, that he**

cognizes that sign, both its mark and its sign, and yet he surrenders himself completely to the signless. This is saying that on the covering level [Bodhisattvas] "cognize" a form and so on that is like an illusion, what its "mark" its identity is, and what its "sign" its cause is, and "surrender" themselves "to the signless" to the Dharma Element because in true reality it is not produced. This is the depth of skillful means.

Therefore take these eight depths of production and so on, like the sixteen instants [of the path of seeing], as the marks of the irreversible [Bodhisattvas] standing on the path of meditation, because, having obtained an inconceivable door to freedom, they make a practice out of mutually excluding realities and engage in conventional activities that conform with that realization. Thus [Maitreya] says,

> The depth is in production, stopping, suchness, the knowable, knowledge, practice, non-duality, and skill in means. [*Ornament* 4.59]

[The *Sūtra* and Maitreya] have set forth the trainee Bodhisattva Saṅgha through a discourse on the marks of irreversibility. Next they have to explain the sameness of saṃsāra and nirvāṇa to make clear the marks of the non-trainee Saṅgha, because, when [Bodhisattvas] eliminate defilement and purification conceptualizations, and understand that both are the same there is nothing more to train in so they are not in training. Thus [Śāriputra] says [to Subhūti], **But yet** (*api nu*) the words mean *kim*, turning it into a question, i.e., Does **a Bodhisattva's perfect wisdom increase** does it become strengthened **when in his dreams he develops the three doors to deliverance**? It does not increase at all so [Subhūti] says, **If it increases through development by day, then it also increases in one who dreams.** He says "dream" and "day" [729] intending non-conceptual (*avikalpa*) knowledge of saṃsāra and purification, respectively. You can characterize the idea that lies behind his

statement as follows: If [Bodhisattvas], based on eliminating opposing side and counteracting side conceptualizations, understand that both are the same, then, just as meditation strengthens during the day, similarly it would strengthen in a dream, and, just as it would not strengthen in the day, to that extent it would not in a dream either. To elucidate just that, having anticipated a doubt [that this is the case] with, **And why?** he says, **For the Lord has said that dream and waking are indiscriminate** (*avikalpa*), [i.e., cannot be conceived of]. **If a Bodhisattva who has received perfect wisdom, day by day courses in perfect wisdom, then he also in his dreams remains quite close to perfect wisdom, and develops** (*ābhyāsa*) **it even then in abundance.** What he means is if the Perfection of Wisdom were to strengthen from coursing during the day, then, through the force of familiarization (*ābhyāsa*) it would become more abundant in dreams as well. But that is not the case at all. [Bodhisattvas] who realize that saṃsāric and purification dharmas have the nature of mere appearances and are like dreams cannot conceive of a conceptual difference between an opposing side and counteracting side in a saṃsāra that is [like] a dream and a nirvāṇa that is [like] a day. Hence "the Lord has said dream and waking are indiscriminate (*avikalpa*)" are the same. Thus [Maitreya] says,

> Because dharmas are like dreams [Bodhisattvas] do not construct [imaginary] existence and peace. [*Ornament* 4.60ab]

[Argument]: If all dharmas are like dreams, just as the ten unwholesome [actions] and giving and so on do not exist in a dream, so too they will not exist during the waking state either. [Śāriputra, giving voice to this] says, **If someone in his dreams does an action, wholesome or unwholesome, will that** (because the *kim* denotes exclusion it means it will not) **be added on to the heap** (*ācaya*) [the action] in itself as a collection [of wholesome or unwholesome factors] [730] **or collection** (*upacaya*) the results it is capable of

producing **of that karma**? He intends to say that just as the preparation, [fundamental, and subsequent stages of an action] are equally non-existent in a dream, similarly, wholesome and unwholesome actions done during the day must be non-existent too. Since ultimately there is neither a heap nor a collection [Subhūti] says, **In so far as the Lord has taught that all dharmas are like a dream, that deed will not be added to his heap or collection of karma**. Nevertheless, on the covering level he asserts a cause and effect relationship [as in Vasubandhu's *Twenty Verses* (*Viṃśatikā*) that says], "in a dream the mind is weakened by dullness and does not have the same result," so the example does not work. He therefore says, **But on the other hand, that deed** that happened during the dream state **will be added to the heap and collection of his karma if the person, waking up and thinking about it, consciously forms the notion that someone was killed.**[195] Elucidating just this he says, **How does he consciously gives rise to the notion that someone was killed? During his dream he may have taken life, and after he has woken up, he thinks it over like this: "It is good that he was killed. It is right that he was killed. It was just that he was killed.** Explain the difference based on completion of the preparation stage [of the action] and so on, or on damaging body, speech, and mind. **It was I who killed him."** [He says this] based on apprehending the action he himself did in its entirety. **Such thoughts are equivalent to the conscious notion that he killed somebody.**

This is saying that the outer [Realist] system, for instance, when [faced with the argument that the victim] perished without [a destroying] cause, because [all conditioned things] are momentary, and because its accepted tenet [in the *Treasury of Knowledge*] is that "the world in its diversity arises from karma," agrees that ultimately nobody kills anybody, and nobody steals or does not steal anything from anyone and so forth. Even so it posits murder and so forth [731] during the day because of a strong belief in killing and

so forth when an ongoing continuum comes up against a reality, [i.e., when a grosser material continuum] arises, just like an unwholesome act and so forth of [a monk] with incorrect attention and so forth. Similarly, when those who have done something wholesome or unwholesome even in a dream conceive, when they awake, that "It is good that he was killed" and so on, [the dream act] gets to be intensified by the intensity of the settling in the mind during the preparatory state and so on [and becomes karma]. So, even in the outer Realist system, the example, "just like during the dream state" does not work [to establish that there is no karma during the waking state].

Therefore, even though during the waking state a basis [of an action] is similar to a dream, the Middle Way system makes a presentation of wholesome [action] and so on [that is done] by those who have not cut the snares of all error because they settle on targets that are functioning things analogous to those [dream objects]. Still, the unclear, unwholesome attainment (*pratipatti*) in a dream that comes from the dullness [of sleep] causing greater [mental] error has less result. During the waking state, on the other hand, the dullness [of sleep] that causes greater [mental] error is absent so the clear, unconfused appearance has more result.

You should not say that if you assert that karma and result exist even in the dream state there is the fault that [a monk who dreams he kills someone] would not be a monk, because whether or not [a monk or nun] is keeping an ordination is exclusively the domain of the Lord's pronouncement, just like the one who gives [a student] moral training (*śikṣā*).

[Qualm]: If karma is intensified through the force of conceptualization then the Tathāgata would also have [karma], because, even though the counteracting side has ceased [in enlightenment], conceptualization would continue. [Giving voice to this Śāriputra] says, **If as a result of such conscious reflections the deed of that man is added on to his collection of karma, then the deed** the mental

attention deed that eliminates cankers **of the Buddha, the Lord, when he, thinking to himself, consciously gives rise to** forms **the notion of extinction**, that "I have extinguished the saṃsāric skandhas" and so on, **will also be added to the Buddha's heap** [the action] in itself as a collection **and collection** the results it is capable of producing **of karma**. [Śāriputra] intends to say that then the Tathāgata would not be the absolutely final outcome because he would still have to get the special results of the karma he collected. [732]

[Response]: When [sūtras say] the Tathāgata conceives, "For me all birth has come to an end" and so on it is a presentation for the needs of trainees, not from the perspective of true reality. [Having this in mind Subhūti] says, **No indeed not.** To back up just this, having anticipated the doubt [some may have that it is not so] with, **And why?** he says, **For the Tathagata is one who has forsaken**, i.e., because he has the non-conceptual realization of the true nature of dharmas is without **all reflections** (*kalpa*) form and so on that are the particular and general marks that can stand as the objective supports for non-conceptual and conceptual knowledge **and discriminations** (*vikalpa*) conceptualizations based on those. **Space on its own cannot raise a deed or a thought without the help of an objective support.** [Question]: Why is there no mental karma and thought unless it is based on an objective support? [In response Subhūti] says, **A deed can arise only with an objective support, not without one. A thought can arise only with an objective support, not without one.** It is in the very nature of things, because of the true dharmic nature of dependent origination, that karma and thought only arise with an objective support because they do not arise without one. Elucidating just this he says, **Intellectual acts** (*buddhi*) **must refer to dharmas which are seen, heard, felt, or known.** Because [Dharmakīrti's] maxim says, "Things with X or not-X for their nature arise from causes with an X or not-X nature," **amongst these some intellectual acts** with defilement for objective support **take defilement on**

themselves, some with purification for objective support **take purification on themselves.** In conclusion he says, **Acts of will** (*cetanā*) **and deeds therefore arise only with an objective support and not without.** Some say an "act of will" is the intellectual act (*buddhi*); others, because [Asaṅga] explains that "intention (*cetanā*) is mental karma," [733] say it is a synonym for karma.

Qualm: Things in the past and future do not exist so they cannot be an objective support, and imaging (*sākāra*) knowledge and so forth cannot grasp things in the present, so how can an intention [or act of will] totally devoid of objective supports arise with an objective support? [Giving voice to this Śāriputra] says, **Since the Lord has described all objective supports as isolated** devoid of an objective support entity and therefore empty **how can an act of will arise only with an objective support and not without?** It arises, on the covering level, from an unreal, imaginary objective support, so [in response Subhūti] says, **An act of will is raised only with an objective support, and not without, in the sense that one treats an actually non-existent objective support as a sign, as an objective support,** i.e., one superimposes an unshared marker in the form category and so on, just as it is seen, even though it is not a sign in true reality. **Also the act of will is isolated, and also the sign. And so are Karma-formations which are conditioned by ignorance, consciousness conditioned by Karma-formations, and so all the links of conditioned co-production up to** (the "up to" brings in name and form conditioned by consciousness and so on) **decay and death conditioned by birth. Even so objective supports are isolated. The act of will is isolated from the sign [which seems to cause it], and** "is said to" (he has left this out right at the end [after the close quotation mark]) **arise only in reference to the conventional expressions current in the world,** i.e., based on the covering level.

[734] Having been taught that there is a cause and effect relationship even in dreams, Śāriputra, raising a doubt

for the sake of people who lean on bases (*aupalambhika*), again says, **If in his dreams a Bodhisattva gives a gift, and dedicates it to full enlightenment, can that gift be called effectively dedicated**? "What thoughtful person would reply if, having addressed this topic, there is still doubt? It would be interminable." This lies behind [Subhūti's] statement where he says, **We are face to face with the Bodhisattva Maitreya** and so on. **He is a direct eyewitness** (*kāyasākṣin*) **to this matter** this question about whether that gift in the dream has been [effectively] dedicated, **he will dispose of this matter**. A *kāyasākṣin* ("one who witnesses with a body") is a Non-returner candidate for Arhat who has obtained the cessation [absorption]. Similarly, Maitreya is a *kāyasākṣin* because he is a candidate for Buddhahood. Just because Subhūti said that, Śāriputra addresses the noble Maitreya and says, **Subhuti the elder, Maitreya, has said** and so on. **Dispose of this matter, Venerable Ajita**.

Even though [the Buddha] has taught the topic, and even though he has again and again addressed the recurring doubt of particular trainees, still he cannot remove the mistakes of them all during the period when a single Buddha arises because he can only work the welfare of those with the good fortune [to relate to him]. Thus, based on the very fact that [Subhūti] disposes of the answer to this question [by passing it on to Maitreya], this is a question [that presupposes] that the demonstration [of Dharma] is not fully complete, because there is a series of future Buddhas [who have to teach, the next of whom is Maitreya]. Were it to be fully complete, the unwelcome consequence would be that there would be no reason for future Buddhas to arise. This is the idea behind Maitreya's statement where he says, wanting to answer, **With reference to what the venerable Subhuti has said, that "the Bodhisattva Maitreya will dispose of this matter," what corresponds to those words "Maitreya" and "will dispose of this matter?" Will my form reply? Or my feeling, perception, impulses, or consciousnesses? Will my outward appearance reply or**

my shape? Or will the emptiness of my form reply, or the emptiness of feeling, perception, impulses, or consciousness? He says this conceiving of what might be the case. There, first of all, since the emptinesses do not dispose of the matter he says, **Obviously the emptiness of form, etc. does not have the capacity** is unable **to reply** because it is not "here." [736] Form and so on cannot do so either so he says, **Nor do I see any dharma which could reply, or which should reply, or by which one could reply** (he says this because of the subdivision into a doer, act of doing, or deed to be done that could be taken as a basis), **or any dharma which has been predicted to the supreme enlightenment** (he says this having taken the appropriating self as an object). [Qualm]: It is not possible that you do not apprehend any dharma at all. [Giving voice to this Śāriputra] says, **Have you then perhaps really witnessed those dharmas** form and so on **in the way in which you express them** the dharmas **in language?** If "you have really" [done so, then you will have apprehended something.] He is saying if you have witnessed them in the way in which you express them through language, then, just as a conceptual object can stand as a basis, you, as the one who is answering, would have apprehended the content that you have realized, so how could you not have apprehended any dharma at all?

[Maitreya] has not realized [the content] so he says, **I have not. Even I do not know those dharmas, do not apprehend, do not see them** (connect these with the preparation stage and so on) **in the way in which my words express and my thoughts reflect on them.** How, then, [do dharmas exist]? He says, **But certainly the body could not touch them, speech could not express them, mind could not consider them. That is the own-being of all dharmas, because they are without any own-being.** He is saying "because all dharmas," like illusions, "are without any own-being" he witnesses their "own-being" with non-conceptual knowledge that does not take any dharma as a basis in the way [dharmas] are during the stage of realization, when

conceptualization is not happening and "the body could not touch them, speech could not express them, mind could not consider them." [737] He could not realize [reality] if he had a conceptual understanding [of it] because he would be mistaken, so at a time after the realization he puts it into words (*vyavahāra*) on the language covering level.

[Thinking], "This non-conceptual knowledge realization is not within the range of Listeners," [Śāriputra] says, **Deeply wise, indeed, is this Bodhisattva Maitreya, the great being. How he expounds the perfection of wisdom in which he has coursed for such a long time!**

Because Listeners have just such a realization as well [the Lord] says, **Why did that thought occur to you?** i.e., you should not let yourself think he is "deeply wise" just because of non-conceptual knowledge, because [Maitreya's and a Listener's] realization are equal. Speaking about just this equality he says, **Can you** at the time you realize it **see** apprehend with conceptual[196] knowledge **that dharma** the state of Arhat marked by knowledge of extinction and non-production **endowed with which you have been made into an Arhat?** He cannot because it would be mistaken and would preclude the realization, so he says, **No Lord.** [738] At the time Bodhisattvas realize [their goals] the way they do so is exactly the same, so the Lord says, **In the same way it does not occur to a Bodhisattva who courses in perfect wisdom, that "this dharma has been predestined to full enlightenment"** and so on.

Thus take the responses to the questions about whether karma would not exist and so on just as [this section of the *Sūtra*] has explained them. Thus [Maitreya] says,

> Answers to the argument that karma would not exist and so on are as they are given [in the *Sūtra*]. [*Ornament* 4.60cd]

To conclude the demonstration of the sameness of saṃsāra and nirvāṇa, the Lord, governed by the subject

immediately at hand, says, **When he courses thus, he is not afraid. He is impregnated with the strength that he has gained** the capacity gained from coursing without taking anything as a basis, **and that enables him to persist in his endeavors and to think: "It is not the case that I shall not be fully enlightened,"** rather, "It is the case that I will definitely be fully enlightened." **If he courses thus, then he courses in perfect wisdom.**

Those who have meditated on the sameness of both [saṃsāra and nirvāṇa] become Buddhas in their own Buddhafields, so next, to give an exposition of the purity of the Buddha-field, divided into the two—container world and world as inhabitants—he says, **Moreover a Bodhisattva is not afraid when he gets into a wilderness infested with wild beasts.**

There, in brief, the purity of the two Buddhafields is when [Bodhisattvas] counteract the impurity of hunger and so forth in the world of beings by bringing a supply of pure celestial materials for them to use, and similarly, when they counteract the impurity of stumps and thorns and so forth in the container world by bringing about pure [regions] even, [and soft], like the palm of a [baby's] hand, respectively. Thus [Maitreya] says,

> The purity of the Buddha-field is when [Bodhisattvas] bring purity to the impure world of inhabitants, and similarly the [impure] container world as well. [*Ornament* 4.61][197]

[739] The *Sūtra* goes into detail and is easy to understand. I will say just a little about it. [The Lord] anticipates a doubt that this [lack of fear in a wilderness infested with wild beasts] is the case with, **And why?** and says, **For it is his duty to renounce everything for the sake of beings.** He elucidates just this where he says, **Therefore he should react with the thought: "If these wild beasts should devour me, then just that will be my gift to them. The perfection of giving will become more perfect in me, and I will come**

nearer to full enlightenment. And after I have won full enlightenment I will take steps so that in my Buddhafield there will be no animals because they will not have their essential natures **at all** (*sarveṇa* with a basic color and shape, *sarvam* in one of the basic species into which they are divided, *sarvathā* in any of their different respective subspecies, *sarvam* whatever kind there might be), **that one will have even no conception of them** because there will be no [foot] marks [and so on] that they make, **but that all beings in it will live on heavenly food."**

Moreover, a Bodhisattva should not be afraid if he finds himself in a wilderness infested with robbers. Having anticipated a doubt that that is in fact the case with, **And why?** he says, **For Bodhisattvas take pleasure in the wholesome practice of renouncing all their belongings. A Bodhisattva must cast away even his body, and he must renounce all that is necessary to life.** [740] He then goes into the details of just this where he says, **He should react to the danger with the thought: "If those beings take away from me everything that is necessary to life, then let that be my gift to them. If someone should rob me of my life, I should feel no ill will** hatred towards sentient beings, **anger** resentment towards sentient beings or insentient things, **or fury** resulting from animosity **on account of that. Even against them I should take no offensive action, either by body, voice, or mind. This will be an occasion to bring the perfections of giving, morality and patience to greater perfection, and I will get nearer to full enlightenment. After I have won full enlightenment, I will act** through producing a special thought **and behave** establish through practice **in such a manner that in my Buddhafield wildernesses infested with robbers will in no way whatsoever either be, or even be conceivable. And my exertions to bring about perfect purity in that Buddhafield will be so great** caused by a special vigor **that in it neither these nor other faults will in no way be, or even be conceivable."**

Furthermore, in a water[less] waste fearsome because it is without water **also a Bodhisattva should not be afraid.** [742] Having anticipated a doubt that this is the case with, **And why?** he says, **For his character is such that he is not alarmed or terrified. He should resolve that his own training might result in removing all thirst from all beings. He should not tremble when he thinks that, if he dies from thirst, he will be reborn as a Preta. On the contrary, he should direct a thought of great compassion unto all beings, and think: "Alas, certainly those beings must be of small merit** and so on. **I will bestow on all beings so much merit that they will have** obtain **the most excellent water** (*pānīya*)" water (*udaka*), "Water with the eight qualities [that] has a good smell, is sweet, cool, light, clear, clean, easy on the stomach, and easy on the throat of the drinker." **Furthermore, in a foodless waste also a Bodhisattva should not be afraid. He should arm himself with the thought: "I will exert firm vigour** and so on. **The beings in that field should be entirely happy, filled with happiness, possessed of happiness** these are small, middling, and big happiness respectively. **And thus will I act that all the intentions and plans of those beings shall be realized. Just as with the Gods of the Thirty-three an idea in their minds is sufficient to produce anything they may desire, so I will exert firm vigour so that those beings can realize** by reaching the path of seeing **and produce** by being suited to the experience **everything by merely thinking of it in their minds. In order that their legitimate intentions should be fulfilled, in order that all beings, everywhere and anywhere, should not go short of the requirements of life** food and so on because they cause it to last **I will so struggle for perfect purity in my own thought, for the sake of all beings, that on that occasion also the perfection of concentration will become more perfect in me."**

Furthermore, a Bodhisattva will not be afraid in a district infested by epidemics. But he should consider, reflect and deliberate and so on **on emptiness, and he should not**

be afraid. But he should not think that "it will be long an excessively long period of time **before I shall win full enlightenment," and he should not tremble at such a thought.** [743] Having anticipated the doubt [that this is the case] as before with, **And why?** he says, **For that thought-moment** that is not produced in true reality, that lasts a long time on the covering level, **as long as it is, is without a prior limit** has no beginning because it is without a first cause, and ends with the state of Buddhahood and has emptiness for its nature, hence, **in other words is without a limit.** So **A Bodhisattva** does not need to tremble that it will be long before full enlightenment, i.e., **should therefore avoid dwelling in his mind on difficulties,** [thinking] **"great and long is this limit which has no beginning," for it is connected with one single thought-moment, in other words, it is the absence of a limit. This will prevent a Bodhisattva from trembling at the thought that it will be long before he will win full enlightenment.** Moreover, **Sariputra,**[198] **if these and other fears** outer dangerous wild animals and so on **and terrors** sickness and so on, **be they seen, heard, felt or known, do not cause a Bodhisattva to tremble, then one should know that "this son or daughter of good family is capable of knowing full enlightenment"** and so on.

Qualm: Nobody engages in purification of a Buddhafield as [the Lord] has explained because nobody could do the practice. [This is unfounded], so [*Eight Thousand* 365] says, **Thereupon a certain woman came to that assembly** and so on **and said, "I, O Lord, when placed in those positions** in the aforementioned purification of a Buddhafield **will not be afraid** because she has become practiced in it, **and without fear, I shall demonstrate dharma to all beings."** [744] Because the force of her perfect aspiration gives birth to a prediction-sign [the *Eight Thousand*] says, **Thereupon the Lord at that time smiled a golden smile. Its lustre radiated into endless and boundless world systems, it rose up to the Brahma-world, returned from there, circulated**

three times round the Lord, and disappeared again into the head of the Lord. It is in the nature of things that when a Tathāgata must make a prediction, light rays disappear into the *uṣṇīṣa-saṃdhi* ("the collecting place on the top of a Buddha's head"). Because, on seeing the sign, noble Gaṅgādevā offers worship with a surpassing aspiration it says, **When she saw that smile, that woman seized golden flowers, and scattered them over the Lord. Without being fixed anywhere, they remained suspended in the air.** A smile is related to many things, so inquiring into the purpose of the smile [Ānanda] says, **What is the reason, O Lord, for this smile? It is not without reason that the Tathagatas manifest a smile.** [745] [The Lord] teaches what [that reason] is where he says, **This Goddess of the Ganges will, in a future period, become a Tathagata, "Golden Flower" by name** and so on. **In the starlike aeon he will appear in the world and know full enlightenment.** Some say the prediction nicely expresses the fact that the retinue is convinced that [Bodhisattvas] gain purity in a Buddha-field like that, and are witness to it. [746] [The Lord] also predicts what will happen prior to [Gaṅgādevā's] enlightenment where he says, **When she has deceased here she will cease to be a woman, and will become a man. He will be reborn in the Abhirati, the Buddhafield of the Buddha Akshobhya** and so on. [Ānanda] is astonished that just those who have been predicted are born there, so [the *Eight Thousand*] says, ***Ananda* thought: Those Bodhisattvas who will be with the Tathagata Akshobhya must actually be considered as the congregation of the Tathagata.** ***The Lord* read Ananda's thoughts, and said: So it is Ānanda** in praise. **Those Bodhisattvas who lead the holy life in the Buddha-field of Akshobhya, the Tathagata, should be known as having emerged from the mud** because they have eliminated cankerous obscuration, **as having approached to the accomplishment of enlightenment** because they are at the culmination clear realization stage. [The Lord] also predicts [that Gaṅgādevā as a Tathāgata

will have] a Listener Saṅgha: **In addition, Ananda, the community of the disciples of the Tathagata Golden Flower will not be bound by any measure.** Having anticipated a doubt that this is the case with, **And why?** he says, **For his disciples will be so many that there will be no measure to them. They will, on the contrary, have to be styled "immeasurable, incalculable."** [747] Since the prayers of those who have accomplished the merit-[store] are answered [the Lord] says, **In addition, Ananda, at that time, on that occasion there will be in that Buddha-field no wildernesses infested with wild beasts, or with robbers, and no waterless wastes, and no districts infested by epidemics, and no foodless wastes** and so on. And summing up he says, **It is quite certain that after the Tathagata Golden Flower** has known **full enlightenment, all these kinds of places which inspire fear and terror will then no longer exist, or be even conceivable.** Having heard such astonishing things [Ānanda], inquiring about her earlier practice, says, **Who was the Tathagata in whose presence this Goddess of the Ganges has planted the wholesome root of the first thought of enlightenment, and turned it over to supreme enlightenment?** [748] [The Lord] teaches who that [Tathāgata] was with, **That was under the Tathagata Dipankara. And she actually scattered golden flowers over the Tathagata while yearning**[199] **for enlightenment. It was when I strewed the five lotus flowers over Dipankara, the Tathagata, and I acquired the patient acceptance of dharmas that fail to be produced** and so on. **Thereupon, when she had heard my prediction, that Goddess produced a thought to the effect that: "Oh, certainly, like that young man I also would like to be predicted to full enlightenment!"** and so on. This prediction [of Gaṅgādevā] is in all respects just as she prayed it would be so Ānanda says, **Certainly, as one who has made the necessary preparations** because she has attained the path of seeing, **as one who has made the grade** because she understands the nature of the path of meditation, **has this**

Goddess of the Ganges been predicted to full enlightenment. [The Lord] agrees that it is indeed so and says, **So it is, Ananda, as you say.**

The nineteenth, Sister Gaṅgādevā Chapter, of the
Light for the Ornament for Clear Realizations:
A Commentary on the Perfection of Wisdom

Ornament CHAPTER FOUR, *Light* CHAPTER TWENTY: *Discussion of Skill in Means*

[749] Those who have completed purification of a Buddhafield and have fully completed the accumulation [of merit] then have to do the work Buddhas do in their Buddhafield, with skillful means, in accord with the good fortune [of trainees], so [Maitreya] has to explain skillful means. There [in the *Eight Thousand*], to present this topic, [Subhūti] asks, **How should a Bodhisattva, who courses in perfect wisdom, achieve the complete conquest of emptiness, or how should he enter into the concentration on emptiness?** To answer [the Lord] says, **He should contemplate form, etc. as empty. But he should contemplate that with an undisturbed series of thoughts in such a way that, when he contemplates he does not review the true nature of dharmas** emptiness **that is** the real **"form" through the true nature of dharmas** emptiness, i.e., should contemplate without getting at an emptiness that is emptiness through its own-being. **He does not review the true nature of dharmas and does not realize the reality-limit.** This [passage of the *Sūtra*] is saying that illusion-like emptiness and so on is the object [or range] of skillful means.

[750] Qualm: Why, given that [Bodhisattvas] are making themselves more and more familiar with [emptiness], do they not realize (*adhigama*) it? [Giving voice to this Subhūti] says, **With reference to the Lord having said that "A Bodhisattva should not realize** (*sākṣātkṛ*) **emptiness," how does a Bodhisattva who has stood in the concentration not realize emptiness?** In response [the Lord] gives an exposition of the practice of skillful means, saying, **It is**

because that Bodhisattva contemplates that emptiness which is possessed of the best of all modes that is not devoid of the perfection of giving and so on. **He does not, however, contemplate that "I shall realize," or "I should realize," but he contemplates that "this is the time for complete conquest, and not for realization." Without losing himself in the concentration, he ties his thought to an objective support and he determines that he will take hold of perfect wisdom** in the form of great skillful means **and that he will not realize** emptiness. **Meanwhile**, i.e., in the middle when [Bodhisattvas] tie thought to the meditative stabilization on emptiness without taking a stand on it, **however,** because of that intention, through the force of the Mother of Victors **the Bodhisattva does not lose the dharmas which act as the wings to enlightenment. He does not effect the extinction of** does not eliminate **the** Desire [Realm] and becoming, [i.e., rebirth] **outflows, but** intentionally taking rebirth for the sake of beings **over that** extinction of outflows **also,** because the emptiness equipoise is the objective support [of his meditation on emptiness] **he achieves complete conquest**. To elucidate just this [the Lord] says, **At the time when a Bodhisattva dwells in the concentration on emptiness—which is one of the doors to deliverance—he should also dwell in the concentration on the Signless, but without realizing the Signless.** Qualm: Why, given that [Bodhisattvas] make themselves more and more familiar with it, do they not realize it? Having anticipated that with, **And why?** he says **For, endowed with the dharma of the wholesome root which has thus come about, he contemplates that "this is the time for maturing beings, and not for realization." Taken hold of by perfect wisdom he does not realize the reality limit.** This is saying that they practice knowing when is the time to contemplate the development of all aspects and complete conquest, and when is not the time to realize [the reality limit]. That gives them the capacity to stand in that meditative stabilization without realizing emptiness.

[753] Again, method is subdivided into ten. Amongst them, first, about the means that overcomes all hostile dharmas by overcoming all interferences, he says, **Suppose, Subhuti, that there was a most excellent hero, very vigorous, of high social position, handsome, attractive and most fair to behold, of many virtues, in possession of all the finest virtues, of those virtues which spring from the very height of sovereignty, morality, learning, renunciation and so on.** You should explain these nine qualities of a hero from "most excellent," [to endowed with "those virtues which spring from the very height of sovereignty, morality, learning, renunciation, and so on"] as small, middling, and big qualities, respectively. He is **judicious** (*medhāvin*) because he is able to grasp text and meaning, is **able to express himself** because he articulates the different parts of words, is **able to formulate his view clearly** (*pratibhāna-saṃpanna*) because he is good at question and answer and hence able to argue without getting stymied, is **able to substantiate his claims** because the position he takes as his own is the perfect one, **always knows the suitable time, place, and situation for everything** because he comprehends when is the time to eliminate or accept [something]. **In archery he has gone as far as one can go** because he is perfectly trained as an archer, the main [training for a warrior], **he is successful in warding off all manner of attack** because he repels many and dangerous weapons, **most skilled in all arts** the physical postures for tossing others [in wrestling], **and foremost, through his fine achievements, in all crafts** the activities of painting and so forth. **He has a good memory, is intelligent** and so on is easy to understand. **Any work he might undertake he is able to complete** because he has the capacity to carry it through to the end, **he speaks methodically, shares his great riches**, and so on. [The Lord continues], **Now suppose, further, that this person, so greatly accomplished, should have taken his family with him on a journey, his mother and father, his sons and daughters. By some circumstances** because

they have fallen amongst enemies and so on **they find themselves in a great, wild forest. The foolish amongst them would feel fright, terror, and hair-raising fear** that affect their mind, speech, and body, respectively. **He, however, would fearlessly say to his family: "Do not be afraid! I shall soon take you safely** because they will be free from all troubles and at peace **out of this terrible and frightening forest. I shall soon set you securely** by restoring them to physical safety and comfort **free." If then more and** more **hostile forces** in a hostile relationship because they are greedy for the same material goods **and inimical forces** in the opposite camp to friends **should rise up against him in that forest, would this heroic man decide to abandon his family, and to take himself alone out of out that terrible and frightening forest—he who is not one to draw back, who is endowed with all the force of firmness and vigor, who is wise, exceedingly tender** feels empathy **and compassionate** truly spiritual, **courageous and a master** of **many resources**? [Subhūti says, **No, O Lord**]. He anticipates a doubt that this is indeed the case with, **And why?** and says, **For that person, who does not abandon his family, has at his disposal powerful resources, both within and without. On his side forces will arise in that wild forest which are quite a match for the hostile and inimical forces, and they will stand up for him and protect him**, and so on. **He is competent to deal with the situation, and is able, unhurt and uninjured** because his body and mind are unharmed, **soon to take out of that forest both his family and himself** and so on.

[754] Having thus given an example, about what it exemplifies [the Lord] says, **Just so is it with a Bodhisattva who is full of pity and concerned with the welfare of all beings, who dwells in friendliness, compassion, sympathetic joy, and impartiality**—stabilization meditations (with their concordant [mental factors]) suffused with the aspiration to unite beings with happiness, separate them from suffering, cause them not to lose happiness, and cause

them benefit, respectively, **who has been taken hold of by skill in means and perfect wisdom, who has correctly turned over his wholesome roots, employing the kind of transformation which has the Buddha's sanction. Although he enters into the concentrations which are the doors to deliverance** and so on **he nevertheless just does not realise the reality-limit, i.e. neither on the level of a Disciple, nor on that of a Pratyekabuddha.** He anticipates a doubt that this is indeed the case with, **And why?** and says, **For he has at his disposal strong and powerful helpers, in perfect wisdom and skill in means. Since he has not abandoned all beings, he is thus able to win full enlightenment, safely and securely.** To elucidate just this he says, **At the time when a Bodhisattva has made all beings into an objective support for his thought of friendliness, and with the highest friendliness ties himself to them, at that time he rises above the factiousness of the defilements and of Mara.** This nicely expresses the fact that this is [a Bodhisattva's skillful] means to overcome all hostile dharmas. In conclusion he says, **At the time when a Bodhisattva dwells in the concentration on the emptiness, which is one door to freedom, at that time he does not dwell in the concentration on the Signless, nor does he realize the concentration on the Signless.**

[755] When [Bodhisattvas] are habituated to the sameness of all [they have skillful] means dwelling without a support. [The Lord] is speaking about this where he says, **It is just like a bird who on its wings courses in the air. It neither falls onto the ground, nor does it stand anywhere on any support. It dwells in space, just in the air, without being either supported** by a mental act or physically **settled therein** because space does not exist. And yet [the bird] dwells just in it. So this must be teaching [skillful] means that has no support. About what the example exemplifies he says, **Just so he dwells in the dwelling of the Signless and Wishless, and achieves complete conquest over the Signless and Wishless** and so on.

When the prayers [of Bodhisattvas] are answered [they have a skillful] means that operates because of earlier prayers. The Lord is giving an exposition of this where he says, [756] **It is as with a master of archery, strong, well trained, perfectly trained in archery. He first would shoot one arrow upwards. He would then send after that another arrow which would check the fall of the first. By a regular succession of arrows he would not permit that first arrow to fall to the ground, and that arrow would be kept up in the air until he should decide that it should fall to the ground.** This teaches [skillful] means based on the propulsive [force] of earlier prayers. Connecting this [example] to the Bodhisattva who is the topic at hand he says, **In the same way a Bodhisattva who courses in perfect wisdom and who is upheld by skill in means, does not realise that farthest reality-limit until his wholesome roots are matured, well matured in full enlightenment** by the path of meditation and the special paths, respectively. In conclusion he says, **A Bodhisattva who courses in perfect wisdom, who develops perfect wisdom, should therefore contemplate and meditate on the deep true nature of these dharmas, but he should not realize it.**

[757] When they are well versed in all the difficult [practices, Bodhisattvas have] an uncommon [skillful] means [not shared with Listeners. The Lord] is teaching this where he says, **A doer of what is hard is the Bodhisattva, a doer of what is most hard, if he courses, dwells, and enters into** (connect these with listening, thinking, and meditation, respectively) **the concentration on emptiness and yet does not realize the reality-limit.** The Lord praises him and repeats what he has said with, **So it is** and so on. He anticipates the doubt that this is in fact the case with, **And why?** and says, **For the Bodhisattva has not abandoned all beings. He has made the special vows to set free all those beings.** To corroborate that this is indeed the case he says, **If the mind of a Bodhisattva forms the aspiration not to abandon all beings but to set them free, and if in addition**

he aspires to the concentration on emptiness, the Signless, the Wishless, i.e. for the three doors to deliverance, then that Bodhisattva should be known as one who is endowed with skill in means, and he will not realize the reality-limit midway, before his Buddha-dharmas have become complete. Having anticipated the doubt [that this is the case] as before with, **And why?** he says, **For it is this skill in means which protects him. His thought of enlightenment consists in just that fact that he does not want to leave all beings behind. When he is thus endowed with the thought of enlightenment and with skill in means, then he does not midway realize the reality-limit.** This must be teaching [skill in] means not shared in common [with Listeners and so on] because, through the force of their aspiration not to abandon all beings, they do not realize the reality-limit.

[758] To explain unattached [skillful] means [that Bodhisattvas have] when they do not apprehend any dharma, [the Lord] says, **Moreover, while a Bodhisattva actually contemplates those deep stations, i.e. the three doors to deliverance, or becomes desirous of contemplating them, he should in his mind form the following aspiration: "For a long time those beings, because they have the notion of existence** because they settle down on things, **course in the apprehension of a basis. After I have won full enlightenment I shall demonstrate dharma to those beings so that they may forsake the erroneous views about a basis." As a free agent he then enters into the concentrations on emptiness, the Signless, and the Wishless. A Bodhisattva who is thus endowed with this thought of enlightenment and with skill in means does not midway realize the reality-limit. On the contrary, he does not lose his concentration on friendliness, compassion, sympathetic joy, and impartiality** and so on. This must be teaching the [skill in] means that does not relish [the experience of emptiness that causes a fall to Listener nirvāṇa] because it nicely explains that [Bodhisattvas] do not become destitute

of all wholesome dharmas—friendliness and so on—as do those who apprehend [emptiness] with relish. Having anticipated the doubt that this is the case with, **And why?** he says, **For, upheld by skill in means, he increases his pure dharmas more and more** and so on.

About the [skill in] means that, through the emptiness door to deliverance, takes nothing as a basis he says, **Moreover, a Bodhisattva reflects that "for a long time those beings, because they perceive dharmas, course in the apprehension of a basis. After I have won full enlightenment I shall demonstrate dharma to those beings so that they may forsake apprehending a basis,"** and so on. **Endowed with the thought of enlightenment and skill in means, he enters into the emptiness concentration, but without entering the reality-limit.** Thus he reveals the [skill in] means that takes nothing as a basis [that Bodhisattvas have] when they arrive at the fullness of the development of the emptiness-concentration, a door to freedom.

[759] About signless [skill in] means [that Bodhisattvas have] when they do not apprehend signs he says, **Furthermore, he reflects that "By perceiving a sign those beings have, for a long time, coursed in the sign. After I have won full enlightenment I shall demonstrate dharma to those beings so that they may forsake signs"** and so on. Thus he articulates the signless [skill in] means [that Bodhisattvas have] when they arrive at the fullness of the development of the signless-concentration, a door to freedom.

[760] About wishless [skill in] means [that Bodhisattvas have] when they do not apprehend wishes he says, **Furthermore, a Bodhisattva reflects: "For a long time have these beings been perverted by the perceptions of permanence, of happiness, of the self, of loveliness"** and so on. Thus he nicely explains the wishless [skill in] means [that Bodhisattvas have] when they arrive at the fullness of the development of the wishless-concentration, a door to freedom.

On the topic of the particular feature that qualifies emptiness and so on as [skill in] means, even though [medi-

tation on it] is shared with Listeners and so on, he says, **If a Bodhisattva raised the following thought: "these beings also have for a long time been in the habit of coursing in the apprehension of a basis, and even just now they do so. They have for a long time been in the habit of coursing in the perception of signs, in the habit of coursing in perverted views** (he says these three as opposites to the emptiness, etc., doors to freedom), **in the perception of material objects, in perceptions of unreal objects, in wrong views** (these are explaining just that [opposite to the emptiness, etc., door to freedom], respectively), **and even now they continue to do so. Thus will I act that these faults in each and every way may cease to be in them, that they will be inconceivable in them."** If a **Bodhisattva brings all beings to mind in such a way, if he is endowed with this recollection of all beings, with this production of thought, and with skill in means, if he is taken hold of by perfect wisdom, and if he thus contemplates the true nature of those deep dharmas—through their emptiness** (*śūnyatātaḥ*), **Signlessness, and Wishlessness, or through their being uneffected, unproduced, without birth, without any positivity** (*abhāva*)**—then it is quite impossible that such a Bodhisattva, who is endowed with such a cognition, could either fall into the uneffected, or become intimate with what belongs to the Three Realms. That cannot possibly be.** [761] [The *-taḥ* ablative] on *śūnyatātaḥ* ("through their emptiness") and so on [is governed by the axiom] *ādy-āditvena saptamy-antāt tasiḥ* ("*taḥ*, in the [list of postpositions] beginning *ādi*, is the sense of the seventh case ending").[200] This is saying that "it is quite impossible that a Bodhisattva" who has compassion and is "endowed with such a cognition" dharma "could fall into emptiness" and so on.

When the prayers [of Bodhisattvas] are answered [they have a skillful] means that operates because of earlier prayers.

When one [Bodhisattva] asked by another explains irreversible dharmas [he has skill in] means that is a sign of

irreversibility. Wanting to teach this topic, to formulate the question [the Lord] says, **Suppose that a Bodhisattva is asked by another Bodhisattva who wants to win full enlightenment: "Over which dharmas should one achieve full conquest? What kind of aspiration should one form in one's mind, aspirations which enable a Bodhisattva not to realize emptiness** and so on, **but to go on developing the perfection of wisdom?** Giving an exposition [of how the Bodhisattva responds] from a negative angle [762] he says, **If the Bodhisattva answers that just emptiness should be attended to** and so on, **and if he should not make manifest this production of the thought of the non-abandonment of all beings, or if he should not include skill in means in his answer, then one must know that the Tathagatas of the past have not predicted that this Bodhisattva is irreversible.** [The Lord] anticipates the doubt that this is the case with, **And why?** and says, **For he does not indicate this special dharma** the non-abandonment of beings **of an irreversible Bodhisattva, does not make much of it, does not make it manifest, does not wisely know it, does not include it in his answer, and he does not induce others to enter in that stage** of skill in means **which is the true stage of an irreversible Bodhisattva.** Construe this: He does not "indicate it, make much of it, and make it manifest" in order to produce knowledge that arises from listening, thinking, and meditation, respectively, and therefore "does not wisely know it, include it in his answer, and induce others to enter into it," respectively.

To teach [how a Bodhisattva would respond] from a positive angle [Subhūti] frames a rhetorical question and says, **There must be an explanation** (*paryāya*) **that a Bodhisattva could give so that he would be** [regarded as] **irreversible?**

[The Lord] responds just like that and says, **There must be an explanation that a Bodhisattva could give so that he would be** [regarded as] **irreversible. He should be known as an irreversible Bodhisattva if, whether he has heard**

this perfection of wisdom or not, he makes progress knows that [Bodhisattvas] must make themselves more and more familiar with skillful means and the non-abandonment of beings **and hits upon the correct answer.** Thus when other [Bodhisattvas] question them, [based on whether or not their answers] correspond to the realization of irreversibility they are, or are not, predicted and hence ascertained to be irreversible. So this nicely explains skill in means that is a sign of irreversibility.

[763] And about unlimited [skill in] means [that Bodhisattvas have] when they have knowledge that ranges over all objects [Subhūti] says, **There are many who course towards enlightenment, but only a few could give the correct answer.** *The Lord*: **Because few only are the Bodhisattvas who have been predicted to the irreversible stage on which this cognition becomes possible. But those who have been predestined for it, they will give the correct answer. One can be sure that they have planted splendid wholesome roots, and the whole world, with its Gods, men and Asuras cannot overwhelm them.** Thus this must be teaching the [skill in] means that has an object that is unlimited when [the whole world] cannot overwhelm those Bodhisattvas [who dispose of the question as an irreversible Bodhisattva would].

So you should understand in this way that skillful means has an object [range] and practice and is subdivided into ten as [Subhūti and the Lord] have explained. Thus [Maitreya] says,

> Its object and practice. Skill in means is subdivided into ten: that overcomes enemies, has no support, is propelled [by earlier prayers], is marked as uncommon, is unattached, without basis, has ended signs and wishes, is the sign of that [irreversibility], and is measureless. [*Ornament* 4.62b-63]

Question: What is the difference between the knowledge of all aspects and the full awakening to all aspects?

[Response]: The difference is that the three knowledges have an objective range (*viṣaya*) specifically defined by their [respective] aspects, because [certain of the] aforementioned [one hundred and seventy-three] aspects define them. The full awakening to all aspects has all [one hundred and seventy-three] aspects in its objective range. Alternatively, others say the difference is that the three all-knowledges constitute the authentic ones, and the full awakening to all aspects is to do with their practice; or, the full awakening to all aspects is governed by the presentation of opposing and counteracting sides, unlike the knowledge of all aspects that is calm in its essential nature.

That completes the full awakening to the knowledge of all aspects.

Notes

90. Hari reads *ākāśa-sattā*, as in W, contra Ārya ms.:61a6, etc.

91. "Duality of opposites" (*anta-dvaya*) literally means "two limits"; "absolute" (*atyanta*) literally means "beyond limit."

92. D has *zhi ba*, *śamatā* "calmed."

93. Emend *asad→sad* (*Light*:Cha179a6 *yod pa yin pas*).

94. *anabhinirvṛttitā* (*mngon par ma grub pa*) "not established." Conze renders this "there is no reproduction (*anabhinirvṛttitā*) in dharmas." If *niḥ=ni*, *abhinirvṛttitā* is the final nature of dharmas in nirvāṇa (cp. AAV ms.:63a3). Then this should be rendered "they are markless because they do not have nirvāṇa [as their final nature]."

95. Tibetan adds *shes bya dang shes pa*.

96. Cf. Pensa:98.

97. AK:8.23c.

98. AAV ms.:64b1-2.

99. These statements are from an unidentified sūtra cited in AKBh on AK:8.32a.

100. This is Conze's translation in the *Large Sutra*. Based on Pensa:101 it might be rendered, "because it is an unattached and unobstructed cognition of all [objects]."

101. *Light*:Cha187b1 *la rab tu gtad pa* ("has presented himself for the sight of") suggests a different reading.

102. Conze's rendering is better, but Hari's glosses necessitate this literal translation.

103. This translation is slightly free, to conform to Conze who, finally, gives the same meaning as the original.

104. This passage (followed by *iti*) appears to be an extract from an unidentified scripture.

105. According to MW these are degenerations of *āyus*, *dṛṣṭi*, *kleśa*, *sattva*, and *kalpa*.

106. W:490.

107. *Light*:Cha192b1.

108. *apabhrājana* probably prompted Conze to render *uccagghaya* "sneer." D *bzhad gad byed pa* "to make someone laugh."

109. *Aṣṭa*:Ka127b7 is a good translation: "would mistake the shape and color of the elephant's footprint (*rjes*) for the elephant."

110. According to MW the distance gone between re-yoking—somewhere between three and eight miles.

111. I have slightly revised the *Eight Thousand* at this point.

112. Since the subject of the gerund and the subject of the main verb are usually the same this could means the students go there, but still the teacher does not teach them.

113. Conze understands *kaccit* as introducing the following clause with the sense "one way or the other it would be nice if . . ." (*gal te zhes bya ba ni brgya la na'o*), i.e. "This place is short of food but it would be nice if you were somehow or other able to come."

114. Literally, "six and four tens."

115. Alternatively, "that presses on a territory" (*non pa'i phyir*).

116. A literal translation of *Eight Thousand* 257 is: "Moreover, Subhuti, thanks to this perfection of wisdom the Tathagata wisely knows immeasurable and incalculable beings as they really are. How does he know that? Through the absence of own-being in beings. Thus, thanks to the perfection of wisdom, the Tathagata wisely knows immeasurable and incalculable beings as they really are. Moreover, Subhuti, thanks to this perfection of wisdom the Tathagata wisely knows as they really are the *collected* thoughts of immeasurable and incalculable beings, as 'collected thoughts.' How does he know that? He wisely sees that collectedness is equivalent to extinction and also that that extinction is just non-extinction. Thus thanks to this perfection of wisdom the Tathagata wisely knows the *collected* thoughts of immeasurable and incalculable beings as they really are, as 'collected thoughts.'

"Moreover, Subhuti, thanks to this perfection of wisdom the Tathagata wisely knows as they really are the *distracted* thoughts of immeasurable and incalculable beings, as 'distracted thoughts.' How does he know that? He wisely knows those thoughts distracted from the true nature of dharmas, those thoughts without

marks, are non-extinct, non-extinguished, non-distracted thoughts. Thus thanks to this perfection of wisdom the Tathagata wisely knows as they really are the *distracted* thoughts of immeasurable and incalculable beings, as 'distracted thoughts.'"

117. *samutthānā, kun slong*. Conze renders this "the world of appearance."

118. Hari seems to understand the compound *mahad-gata-citta* as "a mind that has had a lot of movement."

119. On this word see Edgerton:581 on *saṃmiñj*. See note 28 for the various Tibetan translations of this word.

120. The other three are knowledge for communicating it to others, knowledge that cognizes (*parijñāna*) suchness, and knowledge that describes it to others.

121. I have retained Conze's translation, except for the last sentence. The passage may mean, "Deep, O Lord, are these marks which in the Tathagata are fully enlightened, and which are the unattached cognition of the Tathagatas, that is to say, the perfection of wisdom."

122. *Light*:Cha213a7.

123. Apparently, as in the Tibetan and Conze, the "thousand" is carried over implicitly from the other numbers. It says just "twenty-five."

124. Literally, "embodied" and "embooked." Conze has "learn by heart" and "got in the form of a book." *Light*:Cha215a7 glosses *lus la thogs pa* with *snying gar cad par byas pa*, and *glegs bam du chud pa* with *glegs bam thos pa*.

125. Or, following Conze, "**a title to be respected** bowed to everywhere."

126. Alternatively, this may just mean "[a vernacular word used] without differentiating refined and unrefined language."

127. I am not quite sure whether this means four perfections, or five including the perfection of morality.

128. *Light*:Cha217b3 *mngon par zhen pa la sogs pa*.

129. *ākāśa-niṣṭha, nam mkha' mthar thug pa'i nang tshul can*. Conze takes it as a tat-puruṣa, "is situated in space."

130. Conze renders *-gatika/gati* variously as "situated in" and "resort."

131. The reading is uncertain. This is based on *nges par shes pa* If the reading is *nirjāta-svarūpā* it would mean, "A series in it: nature unproduced would be clever in the apperception of something else."

132. I have not identified the origin of this citation. The translation, based on the Tibetan rendering, is a guess.

133. *Light*:Cha224b6.

134. I have not identifed the source of this extract.

135. This translation follows the Tibetan. W reads, "How coulc they not be different even if they are non-dual as suchness."

136. MA:1. Moriyama's 1984 translation, the bibliography ir Blumenthal 2004, the translation of Mi pham's *'Jam dbyangs bla ma dgyes pa'i zhal lung* in Padmakara 2005, and the helpful Tibetar edition of Mi pham's text in Doctor 2004, as well as Lopez 1987 and Hopkins 2003 helped me in understanding this part of the *Light*.

137. MAP:87b3 *gcig pa nyid dang du ma nyid dag gis rang bzhin la khyab pa'i phyir ro*. The translation "the non-perception of a pervading [quality]" is a term is from Birgit Kellner's list.

138. MA:8, MAP:90b3.

139. Kamalaśīla (MAP:94a5) says this is what Śāntarakṣita (MAV:64a7) means by *gnyis dang gnyis ma yin pa* (*dvayādvaya*). In the former are Vaibhāṣikas who say mind knows directly, and Sautrāntikas who say it knows through an image (*ākāra*) of the object that is taken into the mind. Hari (W:626.7) deals with the question of external realities without differentiating these two schools. He discusses the problem within asserting a mental image without direct reference to the Sautrāntikas, dealing directly with Yogācāra assertions.

140. "The particles cohere and do not drift apart owing to a reciprocal energy" (Padmakara:189).

141. MA:11-13. "The particle that has a central place is turned exclusively toward a single particle. If you insist that this is truly so (though it must also face the other particles), how is it then that earth and water and all other things extend—or maybe they do not? If you say the sides that face the different particles are different, how comes it that the finest particle is one: a single entity

devoid of parts?" (Padmakara:187-190). "What is the nature of the central [partless] particle which faces singly towards [another] particle yet abides [with other partless particles in various directions] either [around and] joining with it, or around it [with space between them, or] around it without space between? If it is asserted that [the central particle] also faces entirely toward another such [unitary, partless] particle, then if that were so, wouldn't it be the case that [gross objects such as] land and water and the like would not be [spatially] expansive? If you accept [partless particles with sides] which face other such particles [in different directs], then if that is the case, how could [even] the most minute particles be singular and partless?" (Blumenthal:76-77)

142. This is based on Moriyama 1984:39.

143. MAP:93a6 ff., Moriyama 1984:41

144. *Light*:Cha229a3. MA:16 has *sva-saṃvedana*, not just Hari's *saṃvedana*. Mi pham (Padmakara:194 ff.) differentiates between the Vaibhāṣikas and Sautrāntikas who do not and do require an image of the external image for perception. The issue is what then makes the perception a perception as we ordinarily experience it. The conclusion is self-knowing; otherwise there would be an infinite regress, and worse, would not explain what perception "feels like." Hari, if indeed he is glossing, puts the statement into the mouth of the Yogācāra.

145. Moriyama 1984:47 "an object is entirely invisible when it is not being perceived."

146. *Light*:Cha229b4; cp. MA:58, MAV:66ab.

147. This translation is aided by Padmakara:245 on MAP:105a4.

148. I am unsure what Hari intends in this exchange. Mi pham (Padmakara:198, 244) sets out some background to the argument.

149. Cp. MA:36 ff. (MAV:64a, MAP:99a4) and MA:50 (MAV: 66a7, MAP:99a4). Hari perhaps has in mind a Vedāntin modification of the *syād-vāda* position: The entire universe is a unity, but ordinary beings do not perceive it. Through language they put their restricted viewpoints into words, or mistaken conceptualizations—their take on the unified whole.

150. This translation is based on *Light*:Cha230b4 *'gal ba ma grub pa yin no = siddho nāviruddhaḥ*.

151. *Light*:Cha231a5; cp. MA:52-53, MAV:66b5, MAP:106a2.

152. This is based on MAV:66b5-b7a1. After MA:52 "If these aspects are without existence how do we experience them so clearly? Indeed there is no consciousness that from the aspects stands apart." Śāntarakṣita says, *de la bsgrub bar bya ba'i chos las bzlog pa dang sgrub pa'i chos 'gal ba ci zhig yod na / 'di ltar mi mthun pa'i phyogs las ldog pa la som nyi'i skabs med par 'gyur ro zhe na*. Then follows MA:53, "Unmediated knowledge of the aspects is untenable. Because they are themselves not consciousness, these aspects are like blossoms in the sky and all the rest." (Blumenthal:270, Padmakara:247-250).

153. This fault of *saṃdigdha-vipakṣa-vyāvṛttikatva* is in the list of *anaikāntika* spurious reasons (*hetv-ābhāsa*) in the *Hetu-tattvopadeśa* of Jitāri (Tucci 1956:225). The point here is that to stand as a valid reason the unwelcome consequence that "aspects do exist because they are experienced" must cause dissonance in the mind of those towards whom the reason is directed. Since all Yogācāra hold that ultimately imaginary dharmas do not exist, even though experienced, such dissonance will not occur in their minds.

154. This must be read together with Kamalaśīla's explanation at MAP:106b.

155. This is MAP:107b4-5 (a better Tibetan translation).

156. MAV:67b4; cp. MAP:107b7 ff.

157. Cp. MAV:63a7, MAP:98b2 on MA:34.

158. MAP:108b3 ff.

159. This is the original reason in MA:1.

160. The translation at *Light*:Cha235a5 makes the argument clearer by saying it has "established that an own-being, if it exists, must be either one own-being or many."

161. MAV:68b3: Even though the reason may be established, the example is not established endowed with both properties. MAP:111a6: Having eliminated that it is not established, to refute that it is inconclusive he says, "Even though the reason may be established" and so on. "With both properties" of what is to be proved and the proof.

162. MAV:69b1. The negative concomitance in this instance is: everything has either one own-being or many because all have an

absolute own-being. The instance dissimilar to the subject is the logical subject with an absolute own-being.

163. MAV:69a. This is the same as MAP:87b4-88a1.

164. *Light*:Cha235b5 *dngos po yongs su gcod pas ni dngos po med par rnam par gcad pa med na med pa lta bu'o*. Cp. MAP:87b5 *dngos po med pa rnam par gcad pa med na yongs su gcod pa med pa ltar*. If you translate this literally it reads: "When X is not a positive inclusion without Y as a negative excluder it marks a mutually exclusive binary, like non-existence that is not a positive inclusion without existence as a negative excluder." I am rendering *vyavaccheda* (*rnam bcad*) "X as negative exclusion" and *paricchedana* (*yongs gcod*) "Y as positive inclusion."

165. MAV:69b3. This is the same as MAP:112b5.

166. MAP:113a3.

167. A *tri-rūpa-liṅga* is a reason that is a property of the logical subject, and where there is positive and negative concomitance.

168. Emend *svātma-nivṛtti* to *svātma-nirvṛtti* (*bdag nyid la byed pa*). Alternatively, "because it itself has been excluded and negated."

169. MA:73-74, MAV:74a5, MAP:121b4.

170. MAP:114a5.

171. Cp. MAP:119b7.

172. This follows *Light*:Cha237b4. There seems to be a lacuna in W.

173. MA:76-77, MAV:75a3, MAP:122b6.

174. MA:78, MAP:123a4.

175. MAP:123a6.

176. MAP:118b3.

177. Or, "because if it is truly there, there is no negation of it."

178. This is based on the argument at MAV:73a5 and MAP: 120a6 on MA:72.

179. MAV:73a6.

180. Kamalaśīla (MAP:20b1 ff.) says a conceptual object is what the word for it refers to, and if what appears to an idea as the content of it is not there, all convention or language (*vyavahāra*) would not be there either. That is the argument. In response he says the earlier analysis shows the object and its conceptual

understanding that are indivisible cannot be there in true reality, either as something that is or is not.

The point here is that you should not suppose that the state of no own-being proven by the reason is the actual state of no own-being itself, because it is a covering level reality, and does not partake of the state beyond elaboration except insofar as it is in harmony with it.

181. Cp. MAV:73b1.

182. In the *Light* the following lines, with embedded glosses, are in verse.

183. Does *prasaṅgāt* mean "from addiction"?

184. Conze renders *asaṃhārya* (*mi 'phrogs pa*) "irresistible" and "unconquerable."

185. This is a free rendering of *uddhāra-vṛddhi-nyāyena* ("usurous rates of interest"?) based on *Light*:Cha253a1 *skyin po dang phel ba.*

186. Both the AAV ms. and the Tibetan translation take this together with the verse from AK:8 but it is not found there. It may be simply a paraphrase of the AK, or a different version of the AK known to Ārya.

187. Cf. AKBh on AK:2.1.

188. *saṃskṛtāsaṃskṛtatvāt*, AAV ms.:79b1.

189. I have not identified this citation. The meaning of *viśeṣya* as a predicated qualifying adjective, and *viśeṣaṇā* (spelled *viśeṣaṇam* W:699.6) as a noun enabling qualification does not work here because W:699.6 says explicitly that *viśeṣya* is the path of meditation.

190. Alternatively, "Again, what object (*viṣaya*) does the path of meditation meditate on?"

191. AKBh on AK:6.33.

192. Conze renders this, "Would there be a reason to assume that the skandhas are immeasurable? Yes there would be."

193. In the first case add the fundamental states of the concentrations and absorptions, and in the second take the levels up to the Summit of Existence.

194. Hari could also mean that the instants do not merge (*asaṃgata*) into a single mind.

195. Conze has, "consciously forms the notion that he wants to kill someone."

196. *Light*:Cha271a1 has *rnam par mi rtog*.

197. See note 86 for Conze's excellent extended rendering of this verse.

198. Conze's "Subhuti" is probably a typographical error.

199. It seems unlikely that *prārthayamānayā* (W:747) should be understood as a request for a prediction.

200. Hari cited this axiom earlier at W:110.

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